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MEMOIR

OF A

FRENCH NEW TESTAMENT,

IN WHICH THE MASS AND PURGATORY ARE FOUND IN THE SACRED TEXT.

TOGETHER WITH

BISHOP KIDDER'S "REFLECTIONS"

ON THE SAME.

By HENRY COTTON, D.C.L.
ARCHDEACON OF CASHEL.

SECOND EDITION, ENLARGED.

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MEMOIR,

&c.

PRELIMINARY.

IN the present complicated state of the affairs of the Papacy, both spiritual and temporal, it is not surprising that men's minds often recur to the scenes of former times; to claims of absolute dominion over conscience advanced by the Church of Rome; and to the means which she adopted, without scruple, in order to enforce those claims.

One melancholy chapter in the history of her pretensions is that which relates the sufferings endured by the Protestants of France, especially during the reign of Louis XIV., and the bitter persecutions of that unhappy people, carried on for more than half a century, by the imperious but weak king, and his relentless Clerical advisers.

Those zealots, as is usual in such cases of intolerance, employed the most opposite instruments, in order to produce that religious *conformity*, which the fanatical monarch had set his heart on procuring throughout all parts of his dominions.

So strong was their desire of making converts, at whatever cost, that everything which seemed expedient was deemed lawful; force and fraud, threats

and promises, torture and bribes,* were called into play. And when true hearts were found proof against all those arts; and well-instructed consciences held fast by the Word of God; and men, when scorched by the flames of persecution, refreshed themselves with the pure waters of eternal life; their disappointed enemies resorted to the desperate experiment of poisoning those waters at the fountain-head, and dared to corrupt the sacred Text of Scripture, to serve their own nefarious ends.

* That bribery was open, barefaced, wholesale; sanctioned by the king, who supplied the funds required. One of his chief agents in the business was the Sieur Pelisson; who, having been a convert himself, became particularly zealous for the conversion of others: "célèbre converti, et plus célèbre convertisseur."

A letter from him, which fell into the hands of the Protestants, and was published by them in a work entitled "La Politique du "Clergé de France," (18mo. 1682, p. 244), gives some curious details of the system pursued, and the prices paid for the victims. He boasts, that, for about two thousand crowns, seven or eight hundred persons had "entered the Church." Several bishops had written to him that plenty of conversions were ready to be had, provided that funds were forthcoming. He advises them to look out for the conversion of families of distinction, but not to neglect those of the common people, when they were to be had cheap; as it had been found that, for two, three, four, or five pistoles, large families had been gained over. He permits the bishops to go as far as a hundred francs, if necessary; but only under peculiar circumstances, such as the families being very large, &c. &c.; and he points out the diocese of Grenoble as a bright example, where scarcely any converts had cost so much as a hundred francs, and the greater part not nearly so much as that amount.

He states, that the lists of converts were laid regularly before the king, whose liberality for that object was unbounded; and blasphemously compares the funds expected from that quarter to the widow's barrel of meal and cruse of oil, and to the loaves of bread miraculously increasing in the hands of our Blessed Saviour!

It might have been hard to persuade the present generation, that such base artifices had been made use of to decoy men from the faith of their forefathers and their own convictions, by putting into their hands false versions of the Scriptures; if the evidences of those attempts had been less conclusive, and the corrupted books themselves had not remained, to testify against their fabricators. Strenuous efforts were made to conceal those volumes from the world: their very existence was boldly denied; but the spirit of inquiry, once roused, could not be checked; and diligent search succeeded in the detection and exposure of that book of most deserved ill-fame, the French Testament printed at Bordeaux in the year 1686.

Dr. Kidder, Dean of Peterborough, afterwards Bishop of Bath and Wells, first laid open to the British public the audacious falsifications of that volume, in his "Reflections on a French Testa-"ment," &c., published in 1690. And, about half a century later, the Rev. James Serces, Vicar of Appleby in Lincolnshire, gave a further exposure of its iniquities, in a most interesting and valuable pamphlet, entitled "Popery an Enemy to Scripture." 8vo. London, 1736.

In course of time, both those pieces became so scarce, that for many years past but few persons have had an opportunity of seeing them and becoming acquainted with their contents. Thirty-five years ago, I republished Bishop Kidder's "Reflec-"tions," accompanied by a short "Memoir:" and that impression having been long since exhausted, I

am induced by the revived interest in the subject which has shown itself of late* to put forth the present edition, containing all such additional information as has come to my hands during the interval, through the assistance of kind friends, to whom my best acknowledgments are due.

Dr. Kidder.

In the year 1690, Dr. Kidder called the attention of the public to a French translation of the New Testament, then recently detected, the character of which appeared to him, not without good reason, to deserve the most serious attention and most severe censure.

It is well known that, during the seventeenth century, several Roman Catholic writers in France had taken the liberty of publishing vernacular translations of the Holy Scriptures; and, in fact, no fewer than five or six different French versions of the New Testament had been printed and circulated, within forty or fifty years preceding the publication of that which called forth Bishop Kidder's animadversions. The appearance, therefore, of one additional translation was not in itself a circumstance which seemed to demand particular notice; nor, in all probability, would this volume have attracted the serious attention of the Bishop, had there not been found in it some things

* See, for instance, the frequent communications respecting this Testament, in the well-known and valuable periodical, "Notes and "Queries," which deals with almost every literary subject, penetrates into every quarter, and seems to have become — like ink, or tea — almost a necessary of civilized life. (Second Series, vol. ix. pp. 307, 523; vol. x. pp. 331, 372, 416.)

of a nature so extraordinary, as almost to preclude the possibility of their being suffered to pass unnoticed by a Protestant Divine, justly jealous of the honour and integrity of the Word of God. He, therefore, felt it his duty to expose the principal defects of this New Testament; and with this view, published his "Reflections" in the year abovementioned. I wish to recall the public attention to these "Reflections," which, from length of time, and other causes, appear to have almost sunk into oblivion; and, therefore, reprint them, accompanied by a few notes, intended to illustrate and confirm Bishop Kidder's view of the passages to which they refer, and preceded by this Memoir, in which several circumstances connected with the subject of this version are treated at considerable length.

In the version to which the present observations refer, there are two points more prominent than the rest, which immediately challenge remark. In the first place, it wears every appearance of having come out *under false colours;* professing to be the version of a learned Body, which, in all probability, had nothing at all to do with it; and secondly, it far outstrips all its predecessors, in the hardihood of asserting and defending doctrines connected with a particular class of opinions, and maintained by a particular class of persons.

In a version of the books of Scripture, more especially those of the New Testament, made by an adherent of the Church of Rome, we naturally expect the bias peculiar to the members of that communion: we look for that leaning, in the inter-

pretation of various passages, which seeks to give the warranty of Scripture to certain points both of discipline and doctrine; which we Protestants believe to be of human and of late invention, but which the Roman Catholic is taught to regard as of Divine institution, sanctioned by the authority and practice of the Apostles, and of Christ himself.

But that mode of establishing this desired warranty, which has been most usually and successfully employed by the divines of the Church of Rome, namely, by *strained inference* or *deduction* from the acknowledged words of Holy Writ, has, in the present case, been laid aside for one of a bolder character; and the reader must not be astonished at hearing that, in the version which is now submitted to his notice, he will find the Romish PURGATORY, and the SACRIFICE OF THE MASS, introduced in plain terms into the Sacred Text itself! namely, the former in 1 Cor. iii. 15, where we read, "mais il sera sauvé "quant à luy, ainsi toutefois comme par le feu du "Purgatoire;" and the latter in Acts xiii. 2, which is thus translated: "or comme ils offroient au "Seigneur le sacrifice de la Messe."

Bishop Kidder reviewed the peculiar readings which distinguish this edition, under the several heads of *passages altered*, *additions*, *omissions*, *inconsistencies*, and *typographical errors*. He does not proceed regularly through the Testament; but, commencing with the most notorious faults, such as he calls "*falsifications* of the text, merely to serve a turn, "and support a doctrine that needs confirmation," digresses at pleasure to every part of the volume.

This method is not, perhaps, the most desirable: yet, since the author's observations are intermixed in such a manner as renders a separation and rearrangement of them no easy matter without an entire renversement of his structure, I have thought it better to republish them as originally printed; merely subjoining a Table of the texts referred to by him, in the order in which they stand in the Testament, and a few short illustrative notes.

The Bishop seems to have satisfied himself that the Testament of 1686 was not really attributable to the Louvain Divines, whose name it bears: and he believed that it was the work of more than a single person, and perhaps had originated with two French writers, Corbin and Veron. But he does not appear to have examined the professed translations of those two authors, nor to have traced the successive steps by which the corruptions of the Sacred Text became stealthily multiplied, till they reached their climax in the edition of 1686. This point, therefore, it shall be my business here to investigate and unravel, so far as I may be able; for in this case I think the words of the old poet apply: "Nemo *repente* "venit turpissimus:" the adulteration was committed by degrees. It is most likely that *he* had not the means of doing this. He has told us, with how great difficulty he obtained a copy of the volume, and after so long a delay, that he began to doubt its existence: "I did intend, in *the last reign*, to have made and "published these 'Reflections;' but I could by no "means procure this Testament either here or be-

"yond the seas: insomuch, that I began to suspect, "either that there was no such book, or that it had "not those faults in it, as had been given out." And my own inquiries and researches in hope of supplying the deficient information, have led me to believe that every one of the editions which I have cited as contributing its share of falsification to the latest and most corrupt among them, namely, the Bordeaux, is of greater rarity than that book itself. Nor is a thing to be much wondered at. Probably most of them were little regarded at the time of their appearance. And although Veron's bold adoption of the forgery in Acts xiii. created a considerable sensation at the moment, perhaps it soon subsided. And as for the other translators, probably, "*Vate caruêre sacro*," they were not trumpeted into notoriety by any critic, such as Bishop Kidder or Mr. Serces, who took the pains of giving a detailed exposure of their errata and other demerits,* so that they soon sunk into neglect and obscurity.

So far as I can see my way in this inquiry at present, I am of opinion that the materials which have given the Bordeaux Testament its bad character were collected from the following sources: viz.

* Blemishes in books, even mechanical ones, have often passed for recommendations, as many a Collector has found to his cost. The *genuine* "Pine's Horace" has the mistake of "postest" for "potest." The *genuine* "Baskerville's Virgil" is distinguished by some similar misprint. I have seen a Common Prayer-book, in which occurs this clause: "For the unrighteousness of Jesus Christ our Lord;" in another, "O Lamb of God, which takest away the sins of the Lord." I have seen a Bible, in which Philip, not Peter,

1. A version of the New Testament, by J. Corbin, printed at Paris in 1641. 12mo.

2. A New Testament by F. Veron. Paris, 1646. 12mo.

3. A second edition by Veron. Paris, 1647. 4to.

4. A third edition by Veron. Paris, 1656. 12mo.

5. New Testament, by Veron and Girodon. Paris, 1662. 24mo.

6. New Testament, by the same Translators. Paris, 1672. 16mo.

There may, of course, have been others, which have escaped my observation. I will proceed to give some account of the foregoing books and their several authors. But before doing so, it will be necessary to advert to another matter connected with the subject before us.

I have already mentioned, that Bishop Kidder did not believe the Testament of 1686 to be the work of the Louvain doctors; and he frequently cites their acknowledged and approved version, under the name of "The Old Louvain." It may be useful, therefore, to give a short sketch of the labours bestowed by those divines upon the Holy Volume, taken chiefly from the *Bibliotheca Sacra* of the

is named as the disciple who denied his Master; and another, in which the Seventh Commandment is printed, "Thou shalt commit adultery." I know an instance of a fabulous price being asked — and given — for a copy of this last; but I must not tell tales out of school. Every ripe Bibliomaniac has such cases at his fingers' ends, proving — at least to the satisfaction of himself and his fellow-patients — that that is the *right* impression of a book which contains the *wrong* text.

learned father Le Long, a French priest, who was living at the time when the Bordeaux Testament was published.

The Louvain Divines.

These Divines are known to have given their aid to the illustration and circulation of the Scriptures on two distinct occasions. First, by preparing and publishing a corrected edition of the Latin Vulgate; and secondly, by producing (whether by revisal or fresh translation, is disputed) a French version from this vulgar Latin, approved and deemed superior to those which had preceded it. Of each of these performances it may be well to speak, in the order of their occurrence.

1. The *Latin* Bible of the Louvain divines appears to have originated in the following circumstances. So early as the year 1523, Robert Stephens, a well-known learned printer of Paris, being anxious to remedy, so far as he was able, the manifest and confessed corruptions existing in the Vulgate version, obtained the use of such manuscripts as the Paris libraries could supply; and from them he formed a new and corrected version, both of the Old and New Testament, publishing the latter separately in the year 1523, and both together in 1528. A second edition was published in 1532; others in 1534, 1540 (which has been considered the best), 1545, 1546, 1555, 1557, all of them *genuine* editions, besides several *pirated* ones at Antwerp, Lyons, &c.*

* It is a fact deserving our particular attention, that, while Robert Stephens was thus employed in the correction and circula-

These emendations of Stephens, however, instead of meeting with the approbation which might have been expected from his co-religionists, were not received without a considerable degree of suspicion and dislike; and at length incurred a direct and severe censure from the divines of the college of Sorbonne at Paris. Notwithstanding this rebuff, the impressions of his Bible continued to be multiplied; until the Church of Rome, compelled to admit their superior correctness, discovered a method of converting to its own purposes a version on which it had previously thought fit to affix the stigma of unfaithfulness and corruptness.

During the time that the Council of Trent was sitting, and when the attention of the Fathers had been directed to this important subject, John Hentenius, an eminent theologian of *Louvain*, took into his hands one of Stephens' New Testaments (that of 1540); to which having added a few various readings, with a preface of his own, and wholly omitting the name of Robert Stephens, which was now become obnoxious, he passed it upon the public for a new version made by himself: so that the very book which a few years previously had been subjected to the gravest censure, was now not merely permitted, but recommended by the prelates of the church to the perusal of her faithful children.

tion of the Scriptures, his religious opinions underwent a complete and important change: insomuch that, after some hesitation, he abandoned the communion of the Church of Rome, and quitting Paris, joined himself to the society of the Protestant Reformers of Geneva, in which city he settled himself in the spring of 1552; in 1556 he was admitted a citizen, and died there in the year 1559.

Hentenius' first edition was published at Louvain in 1547, and was followed by numerous impressions, in 1559, &c. After his death, which happened in 1566, a second revision took place, under the care of certain of the most learned *Louvain* divines (amongst whom are noticed Lucas Brugensis, Joannes Molanus, August. Hunnæus, Cornelius Reynerus, and Joannes Harlemius); who, by comparing the Vulgate with the Original Texts, and with other versions given in the Antwerp polyglot, greatly increased the number of various readings, and produced, to all appearance, an amended version of the Scriptures. This second Louvain Bible was first printed at Antwerp, by Plantin, in 1573, and again in 1574, &c., retaining its credit unimpaired for nearly twenty years, when, together with all its predecessors, of various degrees of merit, it was consigned to comparative obscurity, upon the appearance of the new and "*authentic*" edition set forth by Pope Sixtus V., in the year 1590: a work which, as the learned well know, retained but for a very short period the high and exclusive character which it pompously assumed, being convicted of numerous and flagrant instances of inaccuracy, such as called forth an entire revisal, with a strict suppression of the former edition, by Clement VIII., in the year 1592.*

2. The *French* translation executed by these divines, which is often cited by Bishop Kidder, under

* The great discrepancies between the editions of these two Popes, comprehending variations not merely verbal, but often doctrinal, have been minutely described by Dr. T. James, Librarian of the Bodleian Library, in a tract appropriately named *Bellum Papale*, published in the year 1600.

the name of the "Old Louvain," was made at the command of the Emperor Charles V., from the edition of the Latin Vulgate prepared by Hentenius, and was printed, for the first time, at Louvain, in the year 1550 (and the New Testament separately at Antwerp, in 1566). A few years afterwards this French version was revised, with the view of bringing it to a greater accordance with the Vulgate, by some other divines of the same university; and in that state was published at Antwerp in 1578. Père Simon informs us, that the design of the doctors was, to detach the people from the perusal of the Protestant French Bibles, and to substitute in their place one more conformable to the ancient interpreter of the church. He observes, that they bestowed their chief pains in correcting Olivetan's translation, revised by Calvin, and on this account did not adhere with sufficient fidelity to the Vulgate. A multitude of impressions followed, to the year 1608, at which time a second revisal, by some doctors of the Sorbonne, took place, but without any material variation from the former edition. Of this last revised version numerous impressions are noticed by Le Long, down to the year 1707.

I have already quoted a passage from Bishop Kidder's preface, to shew that it had been his intention to make and publish his "Reflections" at an earlier period, but that he "could by no means "procure this Testament either here or beyond the "seas;" so completely had it been withdrawn from circulation, even within the short period of two or three years.

In fact, there is little reason to doubt that the

edition of Bordeaux is one of the rarest of modern books; for the cause of which we need seek no farther than the extraordinary nature of its contents. There must needs have been many religious and sober-minded Roman Catholics, who could not but regard it in an unfavorable light; and probably the time had passed away, when the object contemplated by the fabricators of so unblushing a perversion of Holy Writ could be accomplished by such means; so that, after unequivocal defeat, it became a matter of policy with them to try to conceal all knowledge of the attempt having been made. (*Sorces*, p. 50.)

It is most likely, that the greater number of the copies was destroyed, a few only having been caught up and secreted by the curious, or carried into foreign countries by the persecuted Protestants, and by those means preserved to our days: enough, however, remain to prove, beyond contradiction, the fact of its existence, and to give a melancholy illustration of that fierce spirit which once prevailed amongst those who called themselves the appointed ministers, guides, and expounders of true religion.

In searching, many years ago, for the origin of the corrupted rendering of Acts xiii. 2, I met with a pamphlet published at London, in 1674, twelve years before the appearance of the Bordeaux book: it bore for title, "A famous Conference between Pope "Clement the Xth and Cardinal de Monte Alto, con- "cerning the late Discovery of the *Masse* in Holy "Scripture, made by the worthy Father Patrick,* an

* This, probably, was the person with whom Evelyn held a correspondence on the subject of the Eucharist, in 1671. See Evelyn's *Diary*, vol. iv. p. 226.

"excellent Engineer of the Church of Rome in "England." The tract is written in a bantering style and coarse language; and commences with the Cardinal inquiring of the Pope for what reason His Holiness wore a face of more than usual hilarity. The Pope answers, "Because the Mass has been "found in Scripture." On the Cardinal's asking, "By whom?" the Pope replies, "By a secular priest "named Father Patrick; who is invested with a rich "abbey in Burgundy, worth five hundred pounds a-"year, granted for the noble services which he has "wrought against the English heretics. *He hath* "*sent to me a Bible turned into French by the* "*Doctors of Louvain, printed at Paris in* 1664 "[1646?], where, in Acts xiii. 2, these blessed words "are to be read, of the Apostles *saying mass to the* "*Lord!*" The tract proceeds to state, that the Pope is overwhelmed with gratitude to Father Patrick, and intends to reward him, hereafter by a complete delivery from Purgatory, and in the present life by the gift of a Cardinal's hat; when suddenly a thought strikes His Holiness, that perhaps this clever priest might prove a little too troublesome, and possessing so much power, might eventually employ it in hurling the Pope from his throne: therefore, yielding to this latter feeling, he revokes his former kind intentions towards Father Patrick; and, instead of giving him a reward, disgraces him, and consigns him to an ignominious penance.

On further search, I found that this tract was copied from a little French pamphlet, entitled, "*La* "*Messe trouvée dans l'Escriture*," printed without

name of place or printer, in 1647, 16mo. In this latter piece the discovery of the Mass is attributed to Francis Veron, S.T.D. &c., in a French Bible (*qy.* Testament?) published by him in the year 1646. The other parts of the story are nearly the same as in the English translation, where probably the date was changed from 1646 to 1664 by an oversight of the printer.*

That tract appears to have excited a most lively sensation, and no little wrath among the partisans of Veron's doctrine. It was attributed to Peter Drelincourt, and to Dr. Derodon; but is now known to have been the production of Lucas Jansse, a minister of the Reformed Religion, who exercised his ministry at Rouen for nearly half a century, and died, at a very advanced age, in 1684.

"He is chiefly known (Biogr. Univ.) by his "tract '*La Messe trouvée dans l'Escriture,*' a smart

* A great anxiety to find out authority for the introduction of the *Mass* appears to have prevailed about this time in France. Veron maintained that he found it in the *text* of Scripture. Peiresk, the learned French antiquary and medalist, who died in 1637, believed that he had discovered it on a *coin* of Constantine the Great. There is a medal of that Emperor, which bears on its reverse a sort of altar, on which is a globe, standing on a low base; around it is the legend, "Beata Tranquillitas," denoting the general tranquillity of the world under the empire of Constantine. Probably the coin which Peiresk saw was much worn, and the zodiac and other figures on the globe were effaced, leaving only the circular outline visible; so that the devout eye of the antiquary saw in this representation and motto the "sacrament of the Altar," and in the circle, the "holy wafer." He wrote a dissertation of four or five pages, to establish this explication of the medal. (*La Politique du Clergé de la France*, 1682, p. 271.)

"refutation of Francis Veron's interpretation of "Acts xiii. 2. It was printed at Rouen in 1647, "8vo.; but the author being threatened with pro- "secution by the Parliament, he withdrew all the "copies of that first edition." Gerdes, in his "Flo- "rilegium librorum rariorum," 8vo., 1763, pro- nounces it to be of exceeding rarity. A copy of it is in the Bodleian Library. It was not likely that a work, to which so much interest attached, should be allowed to become lost. It was reprinted at "Villefranche" [*i.e.* in Holland] in 1647, 1652, 1658; at Cologne, in 1672, 12mo.; at "Villefranche" in 1678, 12mo., under the title of "Veron, ou le Hibou "des Jesuites opposé à la Corneille de Charenton; "avec La Messe trouvée dans l'Escriture, par le dit "Hibou, nommé François Veron." A copy of this last edition was in the sale catalogue of the Library of Don Vincent Bacellar y Sanna, Marquis de Philippe (La Haye, 1726), No. 428, 3rd part. The tract occurs also in the collection "Recueil de plu- "sieurs Pièces curieuses;" and was reprinted at London in 1699, with the title, "Le Miracle du Père "Veron sur la Messe," &c. A copy of this last is in the Bodleian Library.

The foregoing testimony seems sufficient to convince us that much of the corruption which stains the Testament of Bordeaux ought to be laid at Veron's door. Father Simon adds his testimony, more briefly, to the same effect; but affirms, that Veron was not the original suggestor of the false rendering of Acts xiii. 2, but had adopted it from a previous translation. "Not that Fr. Veron is the

" first that hath translated after this manner. CORBIN, " whose expressions are generally barbarous, by rea- " son that he too strictly follows the letter of the " Vulgate, hath nevertheless rendered it thus before " him, *as they celebrated the holy sacrifice of the Mass.* " Father Cotton hath also given occasion to this " interpretation in his treatise entitled *Genève pla-* " *giaire* (Deprav. 25), wherein he undertakes to " shew at large that λειτουργεῖν ought to be taken " in this place for *to sacrifice*, or, *to recite the Mass.*" — (Simon's "Critical History of the Versions of the " New Testament," chap. 31.)

PREVIOUS FRENCH TRANSLATORS.

I. JACQUES CORBIN, who seems to have opened the first door to these innovations, was born at St. Gaultier, in Berri, about the year 1580. He studied the law, and became an "Avocat au Parlement de " Paris," a Royal Councillor, and Master of Requests to the Queen, Anne of Austria. He published some respectable works in the line of his own profession; but not content with this legitimate employment of his talents, he would also try his hand on other subjects, both in prose and verse; therefore wrote romances, histories, and translations. However, he proved himself but a middling author, and worse poet. Amongst other things, he tried religious controversy, a matter quite beyond his sphere, and failed. In the year 1620 he published a pamphlet (which I have not seen), "Preuve du Nom de la " Messe," which, perhaps, led him afterwards to venture the introduction of the Mass into his version of

Acts xiii. 2. On this work Niceron remarks, that he went out of his line in meddling with controversy, and did not succeed in it. The same author gives a list of twenty-two publications by him, including a French version of the Bible from the Latin Vulgate, "word for word," which he undertook by command of King Louis XIII. This appeared in 1641 and 1643; the New Testament, in two volumes, 1641; and the Old Testament in six volumes, 16mo. The former was re-issued in 1661, with re-printed title-pages. The Old Testament I have never seen.

Both Niceron and Le Long observe, that his translation is too literal, and its style too rude and coarse, so that it was but little valued. Indeed, the Theological Faculty of Paris not only declined to sanction it with their "Approbation," but went so far as to present a memorial to Cardinal Richelieu, in which they somewhat irreverently besought his Eminence to cause Corbin's version of the New Testament to be buried in the sand, "as Moses hid "the Egyptian whom he had killed."

I think that Corbin himself was not guilty of any deliberate design of falsifying the Text of the New Testament for sectarian purposes. I look upon him, with regard to this attempt, rather as a literary coxcomb, vain of his variety of talents, who really believed that he was conferring a favour and service on his countrymen, by giving them an improved and "très-élégante" version of the Scriptures; which he was sanguine enough to expect would surpass all former ones, and become from that time forth the standard version for France. He died in the end

of the year 1653, or the beginning of 1654.—(Le Long: "Biographie Universelle: Mémoires, &c. "de Niceron.")

II. VERON.—Of a widely different stamp was our next translator, the far-seeing Jesuit, Francis Veron. He quickly perceived how much sacerdotal capital might be made out of Corbin's new and extravagant phraseology; and proceeded to avail himself of the opportunity with equal dexterity and goodwill. This clever and determined enemy of Protestantism was born at Paris, about the year 1575. In 1595 he became a member of the Society of Jesus; but afterwards quitted the Society for active work in another field. He devoted himself eagerly to Controversy, and travelled through many provinces of France as a Missionary; where he succeeded in converting numerous Protestants of every rank, and held many public conferences with ministers of the Reformed Church; preaching, declaiming, and disputing, wherever he went. In reward of his great success in that way, he was appointed Curé of Charenton, a small town near Paris, in which a large congregation of Protestants was established, whom he used every effort during many years to overthrow and banish. In 1643, he published against them a tract, entitled, "La Discipline des Eglises pretendues Reformées de "la France, &c. Avec la Refutation d'icelle par la "Discipline contenue en l'Escriture Saincte, & ès "Conciles des premiers Siècles." A Paris. 16mo. In 1644 he published "Les Professions de la Foy "Catholique et pretendue Reformée opposées l'une

"à l'autre : decidées et definiées par les Textes de "l'Escriture Saincte alléguez des nous & des autres; "et exposées par les SS. Pères des cinq premiers "siècles en faveur des Catholiques." A Paris. 24mo.

About the same year, or perhaps somewhat earlier, he presented a Memorial to the King, requesting him not to grant the Protestants a permission in writing to exercise the rites of their religion at Charenton. This was printed, in a small *brochure* of 16 pages in 16mo., without a title-page, and beginning with the words, "Au Roi et a nosseigneurs de son "conseil." Probably, only very few copies were struck off, to be privately delivered to the king's councillors. One of them is preserved in the British Museum, which bears the autograph signature of Veron. No date is attached.

In 1645, Veron published his larger and more important work against the Protestant Faith, entitled, "Régle generale de la Foy Catholique," &c. A Paris. Folio. An abridged English version of this work was printed at Paris in 1664, 16mo., from which we gather a few more particulars respecting Veron. It bears for title, "The Rule of Catholic Faith, severed "from the Opinions of the Schools, Mistakes of the "Ignorant, and Abuses of the Vulgar. Written in "French, by *Francis Veron*, Doctor of Divinity, "Preacher and Professor royal of Controversie, and "Pastor of Charenton. Deputed by the Clergy of "France for this Work. Translated by E. S., Esq." [*i.e.* Edward Sheldon, for an account of whom see Dodd's "Church History," vol. iii. p. 465.] "Printed "at Paris in 1660, 16mo."

In the preface the translator Sheldon observes as follows:—"I think it not amiss to acquaint the "reader with some particulars which I have received "from persons of honour and credit, concerning the "author, not only of this, but of many other books "of controversy, as well in French and Latin, in both "which languages he sometimes wrote upon the "same questions, as in the very book I here present "you; whereof to make the translation more plain "and useful, I have, in some few periods, borrowed "out of the Latin what our author has added there, "and was wanting in the French copy.

"He was generally known in *France* by the name "of *Père Veron*, much renowned for his eloquence and "variety of learning, but most admired for his great "zeal and unwearied industry in recovering souls "from the giddy disease of heresy. He was for "many years a Father of the *Society of Jesus*, and, "as well at the earnest desire of some of the reverend "Prelates of France, as by the consent of his Supe-"riors, released from that obligation, to employ with "more freedom his talent, in reducing those who had "severed themselves from the communion of the "church.

"He preached many years in *Paris* with admi-"rable success, and there also taught a lesson of "controversie, which begat many disputations and "conferences, both with ministers and other learned "persons of the contrary persuasion, in all which he "remained still *more than conqueror*. He was a "person truly humble and circumspect in what he "undertook, and particularly in framing this *Rule*

"*of Faith*, wherein he resolved not to march alone, "but in the company of the most renowned divines "of this later age.

"After some years spent at *Paris*, he was sent "into those parts of *France* where *Calvinism* had "taken deepest root, as *Bearn*, *Languedoque*, &c. "This he performed with a vigour proportionable to "the greatness of his work, and in all encounters "highly prevailed against his antagonists, by cleav- "ing close to his *Rule of Faith*, and not permitting "them to obtrude any proposition upon the church "which she did not own for faith; insomuch that "the ministers of those quarters (after many confer- "ences and disputations) entered into a mutual "league and covenant, obliging themselves not to "dispute any more with *Père Veron* upon any terms. "For, by holding fast to his former method, he never "failed to reduce his adversaries to this exigency, "that they must acknowledge the Text of Scripture "did not contradict the doctrine of the *Roman* "Church, though the affirmative is that which they "constantly and confidently held forth, both in their "books and sermons."

The above extract not only contains some curious information respecting Veron, but is also highly important to my present purpose, as justifying and explaining the anecdote concerning him given by P. Simon, which the reader will find in a Note to Bishop Kidder's Reflections, *infra:* whilst from the Bordeaux New Testament, as exhibited to him by the Bishop, he will be able to form a tolerably correct notion of the ingenious method, by which

this adroit controvertist "never failed to reduce his "adversaries to the exigency of acknowledging that "*the* TEXT OF SCRIPTURE *did not contradict the doc-* "*trine of the* ROMAN *Church.*"

In 1646 he put forth the first edition of his version of the New Testament; which is thus described in a literary periodical of the next year, namely, Louis Jacob's "Bibliographia Gallica universalis, "sive Catalogus omnium librorum per universum "Galliæ regnum anno 1646 excusorum." 4to. *Paris*, 1647. "Le Nouveau Testament de nostre Seigneur "Jesus-Christ, *de la traduction des Docteurs de* "*Louvain.* Reveuë & corrigée *exactement sur l'ancienne & vulgaire édition Latine.* Reconnue par le Commandement du Pape Sixte V. & publiée par "l'authorité de Clement VIII. *Collationnée au Grec.* "Par Francois Veron, &c. *A Paris*, chez Louys "Boulanger, rue S. Jacques, à l'image S. Louys." 1646, in 16mo.

Le Long also mentions a Testament of the Doctors of Louvain, revised by Veron; Paris, Boulanger, 1646, 16mo. Simon likewise cited it, in his History of the Versions of the New Testament. I have met with no edition *exactly* answering the above descriptions. But there is a French Testament of the year 1646 in the library of Salisbury Cathedral; which, by the courtesy of the Dean of Salisbury, and the kind aid of the Rev. John Greenly, the librarian, has been examined and partially collated for me. Its title reads, "*Le Nouveau Testament du N. S. Jesus* "*Christ*, selon l'édition imprimée à Rome par le "commandement de N. S. Père le Pape Sixte V.

"De la traduction des Docteurs de l'Université de "Louvain, fidellement revue, et enrichy d'une Table "des Evangiles et Epistres. 'Dies illuxit nobis, et "'terra nostra dabit eructum (*sic*) suum.' A Paris, "chez Gabriel Clopejan, Rue Saint Jacques, à "l'Annonciation. MDCXXXXVI. Avec Approbation." This title is followed by two Approbations by the Theological Faculty of Paris, the first in Latin, the second in French. The former is dated in 1628, and evidently refers not to *this* version, but to some edition of the Latin Vulgate as approved by Pope Sixtus V. (I have shown, elsewhere, how loosely and uncertainly these "Approbations" are often affixed.) The latter of the two, stating that "the "present French translation, made by the Doctors of "Louvain, is conformable to the faith of the Catholic, "Apostolic, and Roman Church," is without any date. It is remarkable, that in neither of them is there any mention of Veron, or of any other translator.

Although some degree of mystery hangs about this volume, yet on the whole I am inclined to think it the production of Veron. First, because we have the positive statement of a contemporary writer, that he published an edition at Paris, in 1646; while we have no account of such a New Testament issued at that time by any other translator; and secondly, from the internal evidence of the book itself; which wears somewhat of the appearance of a pioneer, clearing the way for ulterior operations. In most of the passages cited by Bishop Kidder, the renderings *here* agree with those of Veron's second and more elaborate edition, which bears his name: while in a

few others they bear a resemblance to those of Corbin, the last previous translator. This may be seen at once, in the "Tabular Synopsis of various "Editions," which I have appended to this Memoir.

III. — Meanwhile, Veron, pursuing steadily his determined hostility to the Protestant Faith, prepared a new and enlarged edition of his Testament, containing a somewhat *advanced* Text, and fortified with marginal notes and preliminary dissertations, in support of the most prominent points among the peculiar doctrines of the Church of Rome. He dedicated it to the General Assembly of the Clergy of France; and boastingly proclaimed, that it was throughly purged from all the foulness of the translators of Geneva.* Its long and somewhat pretentious title is thus given by Jacob, in his "Bib- "liographia Parisiana," 1649:—

"*Le Nouueau Testament* de nostre Seigneur "Jesus-Christ, de la traduction des Docteurs de Lou- "uain. *Reueuë & corrigée* si generalement, qu'elle "est au vray vne traduction nouuelle, sur l'ancienne "et vulgaire edition Latine, *recognuë* par le com- "mandement du Pape *Sixte V.* & publiée par l'au- "thorité de *Clement VIII.* Collationnée exacte- "ment au Grec, auec des *expositions briefues, con-*

* The version commonly known as that of the "Pastors and "Professors of Geneva," Calvin, Beza, Bertram, and others, (being a revision of the translation formerly made by Olivetan and Zuinglius,) was printed at Geneva, in 8vo., in the years 1587–8; from which time it came into general use among Protestants, and editions of it were multiplied with great rapidity.

" *tinues* & literales à la marge de chaque Liure &
" Chapitre: *l'Histoire* de tout le premier siecle Evan-
" gelique; La maniere de *S. Augustin* d'employer
" bien l'Escriture pour fonder la Foy, & détruire les
" erreurs; *L'interpretation* au long par les SS. Pêres,
" de tous les textes d'icelle qui se produisent sur les
" matières controuersées, tant par les Catholiques
" que par ceux de la Rel. Pret. Ref. & *les falsifications*
" *des Bibles de Geneue.* Par François Veron, Doc-
" teur en Theologie, Predicateur & Lecteur du Roy
" pour les Controuerses, Deputé par Nosseigneurs
" du Clergé pour escrire sur icelles, & Curé de Cha-
" renton. A Paris, chez Theodore Pepingué & Es-
" tienne Maucroy, *ruë de la Harpe, vis a vis la ruë*
" *des Mathurins*, & au Palais *en la grand Salle, du*
" *costé de la Cour des Aydes* en la Boutique de Pe-
" pingué. 1647. Avec Privilege et Approbation."

For the further description of the book, and the collation of its readings, I am indebted to the kindness of my friend James Lenox, Esq., of New York, whose magnificent library contains the only copy of this very important volume, with which I am acquainted. The "Approbation," by the Doctors of Paris, is dated 19th November, 1646; and the book was finished at the press, on the 24th of that month: the expression, " achévé d'imprimer pour la première " fois," must refer to the *altered text*, and the *subsidia*, of that enlarged edition. In the first of his five *Avant-propos*, Veron describes " les xiii. manque-
" mens principaux regardant les Controverses en
" Religion restez en la Traduction Françoise de
" Nouveau Testament de Louvain; même en celle

" qui porte estre revue et corrigée par Benoit,* Besse, " Frizon, et autres jusqu'à la present année 1646." The second *Avant-propos* is entitled, " Raisons de " quelque autres changemens principaux faits en " cette translation." Among these changes, he mentions that he has employed modern terms for official titles, in order to make them intelligible. Thus, at Acts xxi. 31, " the chief Captain of the " Band," he renders by " the Colonel of the Regi- " ment;" and in this phraseology he is followed by Girodon and the edition of Bordeaux. This may indeed be " intelligible;" but it is more than doubtful whether such familiar expressions are suited to the solemnity of the subject. *Quære*, whether any of those changes were suggested to him by a French Bible published in that same year (1646), at *Lyons;* which, though its Text is the genuine version of the Louvain divines, contains at the end a Table of matters, referring specially to the passages afterwards perverted by Veron, and explaining them as teaching the doctrines of the Mass, Purgatory, &c.? I am indebted for this remark to Mr. Lenox, who possesses a copy of that Bible; and I think that his

* The Bible, translated into French by Renatus or René Benoist, accompanied with Notes and Explanations of several passages objected to by the Heretics, was published at Paris in 1566 and 1568, in folio; but it was condemned by Gregory XIII. in 1575, and was suppressed. Benoist afterwards was promoted to a Bishopric; but could not obtain his letters of admission from the Pope, until he signed a disavowal and condemnation of his own Bible. (P. Simon, part ii. p. 228.) The Bible translated by *Besse* appeared in 1608, 8vo; and that by *Frizon* was first printed in 1610, at Paris.— Simon.

suggestion deserves to be followed up by further inquiry, whenever it may be practicable.

I have to remark here, that as one of the changes, which he owns himself to have introduced, viz. at Romans, i. 4, gives a reading which appeared *first* in the New Testament of 1646, (See the "Synoptical "Table," *post*,) this circumstance greatly strengthens my belief that the Testament at Salisbury is really the work of Veron, although his name nowhere appears throughout that volume.

The third *Avant-propos* is headed, "La lecture "de la Bible en François non defendue à aucuns." The fourth, "De la meilleure traduction en general, "et de cette-cy en particulier." The fifth, "De "l'authorité de l'Eglise," &c.

After the text, Veron gives his readers some further helps and safeguards, under the name of "Lumières Evangeliques pour rendre facile à un "chacun l'intelligence du Nouveau Testament." These consist of, (i.) The History and Harmony of the New Testament, extracted from Scaliger and Baronius. (ii.) St. Augustin's Method of combating Heretics. (iii.) Expositions of the Holy Fathers. (iv.) Falsifications in the Bible of Geneva. These pieces are followed by The special virtues of Jesus Christ, of the Virgin Mary, of St. John, &c., and by Tables of principal matters, and of the Epistles and Gospels to be read on Sundays and holidays throughout the year.

IV.—Veron died in December, 1649. Le Long mentions a *third* edition of his Testament, printed at

Paris in 1657, in 16mo. I have not succeeded in discovering any copy of this; and therefore am unable to say whether it contains any further alterations of the Text made by him, such as might prepare us for those which followed in a few years afterwards. From its small size, it is most probable that the Notes and other subsidiary matters of the quarto edition were left out.

V. GIRODON. — In 1662 there appeared at Paris a diminutive edition of the New Testament, containing *further* alterations and depravations of the text. Its title closely follows the wording of Veron's quarto of 1647; and I think that we can trace his spirit throughout the volume, carried to still greater lengths by the audacious hand of some successor in his office of controversial teacher and lecturer appointed by the clergy of France. The title reads, "LE NOUVEAU TESTAMENT DE NOSTRE "SEIGNEUR JESUS CHRIST, de la traduction des Doc- "teurs de Louvain. Reveue & corrigée si exacte- "ment, qu'elle est au vray une Traduction nouvelle "sur l'ancienne & vulgate edition Latine, reconnue "par le commandement du Pape Sixte V., & publiée "par l'authorité de Clement VIII. *Avec deux Tables,* "*l'une des Epistres & Evangiles, & l'autre des choses* "*principales.* A PARIS, chez Pierre le Petit, impri- "meur & libraire ordinaire du Roi, rue S. Jacques, "à la Croix d'Or," [or, in another copy, "A PARIS, "chez Claude Bassin, dans la grande salle du Palais, "au signe de la Croix"] "MDCLXII. *Avec Privilege* "*et Approbation.*"

Prefixed to St. Paul's Epistles is another title, "Les Epistres de S. Paul, de la Traduction des Doc-"teurs de Louvain: reveue & corrigée si exacte-"mente qu'elle est au vray une Traduction nouvelle "sur l'ancienne & Vulgate edition Latine, reconnue "par le commandement du Pape Sixte V., & publiée "par l'authorité de Clement VIII. *Collationnée* "*exactement au Grec.* A PARIS, de l'imprimerie "d'Est. Maucroy, rue du Foing, au Mirouer, proche "la rue de la Harpe. MDCLXI. *Avec Privilege &* "*Approbations.*" This title is followed by an "Abrégé des voyages et de la vie de St. Paul," the writer of which assumes a very high tone, especially in asserting the primacy of St. Peter: *e.g.* "St. Paul "goes to Jerusalem to visit Peter, as being the first "of the Apostles." "He returned to Antioch, and "*resisted Cephas, but not St. Peter, who was greater* "*than he; for Paul was the inferior.*"* "He re-"turned to Troas, where he restored Eutychus to "life, and *gave the communion in one kind*" [viz. at Acts xx. 11, "when he had broken bread"].† It likewise affirms that St. Paul preached the Gospel *in England*, &c. &c.

It is observable, that this latter part of the volume is dated 1661; and is executed by a different printer, Maucroy, one of those who printed Veron's Testament of 1647. Two Approbations are attached: one, dated 16th Nov. 1646, names *Veron* as the author [I suspect it is, in fact, the same as appears in Veron's Testament of 1647]; the other, dated 14th

* Is not this a childish distinction between Cephas and Peter?

† Is this an honest interpretation?

Sept. 1661, introduces us to an entirely new translator; to whom, I think, we owe nearly all the more recently introduced perversions and corruptions of the Text. This latter is as follows: "Nous sous-" signez Docteurs en Theologie, certifions avoir veu " et leu cette presente Traduction Françoise du " Nouveau Testament, fait par M. A. Girodon, De- " puté de Nosseigneurs du Clergé, pour enseigner " des Controverses, & l'avons trouvé très-Catholique. " Fait à Paris, ce 14 Septembre, 1661.

" BRAUMONT.
" BRETEUIL."

It appears somewhat strange, that neither the *Biographie Universelle*, nor the *Mémoires de Niceron*, make any mention of Girodon. He is described here as the person deputed by the French clergy to teach controversy. Perhaps he immediately succeeded Veron in that office. The Rev. J. Serces, in his "Popery an Enemy to Scripture," p. 51, calls him "a Royal Missionary," and cites two editions of his New Testament, printed at Rouen in 1702 and 1703; but seems not to have known that he lived and translated, forty years previous to that time.

Those "Royal Missionaries" were persons sent by the intolerant zeal of Louis XIV. through all parts of France, to coax or terrify his Protestant subjects into embracing "the religion of His Majesty." A somewhat similar, though lower, class of ecclesiastical labourers had been already employed by the clergy, several years before the commencement of Louis' reign. They are thus described by Smedley,

in his "History of the Reformation in France," vol. iii. chap. 23:—

"In the war of words which, since the fall of La "Rochelle, had succeeded to that of arms, the "Romanists successfully employed an irregular "Militia, if we may so term it, for the especial "object of conversion. A band of *Missionnaires*, "selected in general from the lower classes, and "chiefly consisting of petty shopkeepers, who, in- "flamed by zeal, abandoned the counter for the "pulpit, spread themselves, either as resident or as "itinerant preachers, over the whole face of France. "Bold and unscrupulous in their course, and "pleading the love of Christ and the welfare of "souls as an excuse for thrusting their sickles into "other men's harvests, they everywhere interfered "between the Reformed Minister and his flock: in- "sinuated themselves into the bosoms of families; "and, by a ceaseless and bustling activity, raised "doubts and controversies among brethren, who "had hitherto dwelled together in unity. Their "want of literature was supplied by shrewdness: "their ignorance of divinity by hardihood of asser- "tion: and their sophisms, however often rebutted "and exploded, frequently obtained ultimate credit "by unblushing repetition."

Smedley's remarks refer to the year 1645; but those men are spoken of as employed so early as 1630, in the reign of Louis XIII., by the translators of "The History of the Edict of Nantes" [4to. 1694, ii. p. 467]. "Nothing was more mischievous to the "Reformed than the establishment of Missions,

" which were composed for the most part of persons " of a violent, seditious, and pedantic spirit, who " thought it an honour to themselves to excite tu- " mults, and to draw bad usage upon themselves, " that they might have an opportunity to trouble the " principal members of the Reformed Churches. The " most dangerous of these wrangling pettifoggers " were certain Laics of the scum of the people, the " most eminent of which were Pedlars, Cordwinders, " Cutlers, and such-like Riffraff, who rambled about " from town to town, from Consistory to Consistory, " from Synod to Synod, to give insolent challenges to " the Ministers, preach controversies in public places, " upon Theatres set up like Mountebanks' stages; to " teaze and weary out the meaner sort of people with " pitiful and ridiculous cavils; and to endeavour by " the *conversion* of some poor silly widgeon or other, " to gain a certain spill of money, which the clergy " had fixed as the reward of such petty victories."

Girodon, superior to those men, laboured zealously in the same vineyard. Apparently believing that a very effectual method of inducing Protestants to join the Church of Rome would be, to put into their hands Bibles which would seem to sanction some of the most objectionable tenets of that Church, he carried out without scruple the new and false renderings of the Text, which his predecessor had introduced; and even added considerably to their number. It will be seen, from the appended " Synoptical " Table," that, out of forty passages selected by me from those which Bishop Kidder brought forward for censure, Girodon has put forth new and unwar-

ranted translations in no fewer than twenty-four: and almost all of these are retained in the Bordeaux edition of 1686.

It is worth while to notice the guarded language of the Doctors who "approved" this translation. They do not say that it is pious, or learned, or faithful; but, that it is "très-catholique;" that is, that its author has put forward in it with sufficient openness all the peculiar doctrines of the Roman Church.

I am unable to say, what degree of favour this last bold attempt met with from the public; how long it was permitted to circulate; or whether there was any reimpression of it. But it would seem, that objections arose in some quarter or other; and that the author of the version either felt, or was warned by others, that he had gone to too great lengths: for within ten years we find him retracing some of his steps, and substituting for his former edition one bearing exactly the same title, but of milder tone, and more conformable to the version which really was made by the Doctors of Louvain.

VI.—In the year 1672 came forth a Testament, which at present I call *Girodon's second edition*, printed at Paris, in 16mo. Its title is precisely that of the edition of 1662, with the imprint, "A Paris, "chez Charles Fosset, rue S. Jacques à la Resurrec- "tion, MDCLXXII. *Avec Approbation.*" It bears the two "Approbations" of the former edition, followed by a third, in these words: "Nous soub-signez "Docteurs en Theologie, certifions avoir leu cette "*Traduction du Nouveau Testament*, par le R. P. G., "dans laquelle nous n'avons rien trouvé qui soit

"contraire à la Foye Catholique, Apostolique, &
"Romaine.

"Fait à Paris, ce 5 Octobre, 1661.

"DARDENNE,
"FR. ER. FLORIOT."

Among the many things connected with the publication of these different Testaments, which I am unable to explain, is the *date* of this third "Appro-
"bation." It was granted within three weeks of that which was affixed to the edition of 1662, and previous to the actual publication of that edition; yet does not appear in it. It also is worded differently from the other, as if it were intended for a different translation. Did Girodon put forth *both* his versions in one and the same year? Was there an edition of his *second* (or *revised*) Testament in 1661 or 1662, so that both circulated together? Or, was the latter, even if *printed* earlier, not made public until just after the appearance of Bossuet's celebrated book, "The Exposition of the Doctrine
"of the Catholic Church," a work designed to represent the doctrines of Rome in soft and attractive colours, which came forth for the first time in 1671?

Possibly, some of these seeming inconsistencies may have been owing to the king's ever-fluctuating opinions upon the best method of converting his Protestant subjects, and to the compliant temper of his emissaries, ever ready to try any new scheme for accomplishing so desired an object.

The text of the edition of 1672 often agrees with those of 1662 and 1686. It will be seen by the

"Synoptical Table," that in some of the selected passages it comes nearer to that of the *true* Louvain: in a few (as Rom. xv. 6; 1 Cor. ix. 1; Heb. xi. 19; and Apoc. iv. 4) it stands alone: and in three instances (Acts, xiii. 2; Acts, xvii. 30; Jude, 3) it furnished to the edition of 1686 readings not seen before.

Subsequently to the year 1672, I have not discovered any other Testament bearing on this inquiry, until the well-known one of 1686.

Testament of 1661.

Such was my theory of the steps, by which the very corrupt text of the Testament of 1686 had been arrived at, through the combined agency of unknown translators, until the month of June last; when the chain was unexpectedly broken, for the admission of a new and most important link, nothing less than ANOTHER—AN UNHEARD OF—BORDEAUX TESTAMENT, published twenty-five years earlier, agreeing, almost word for word, with that of 1686! This precious little volume is—where it ought to be—in our great National Library, the British Museum. How, or when, it found its way there, I do not know. It is a plain unpretending volume, of about nine hundred pages, in large sixteens, not particularly good as to type or paper, and illustrated by some very coarse wood-cuts. Within its original vellum cover is the following note, in the handwriting of the eminent French Bibliographer, M. Brunet:—

"Cette édition fort rare manque même à la

" Bibliothèque de Bordeaux, et ne parait pas avoir " été connue des Bibliographes: elle est remarquable " à cause des interpolations qui on s'est permis dans " le Texte, en inserant le mot Messe au chapitre " xiii. des Actes des Apôtres, verset 2 (p. 466), et le " mot Purgatoire dans le 1 Ep. aux Corinthiens, " chap. iii. vers. 15 (Tom. ii. p. 62)."

After this testimony from so high an authority as Brunet, it would be superfluous, not to say presumptuous, if I should add a single word as to its excessive rarity.*

Its title is, " LE NOUVEAU TESTAMENT DE NOSTRE " SEIGNEUR JESUS CHRIST, traduit de Latin en " François, PAR LES THEOLOGIENS de Louvain. " *Revue & exactement corrigée.* A BORDEAUX, par " G. DE LA COURT, Imprimeur ordinaire du Roy & " de l'Université. MDCLXI. *Avec Approbation des* " *Docteurs.*" After the Acts is a second title, " Les Epistres de S. Paul, de la Traduction des " Docteurs de Louvain. Reveue & corrigée si " exactement, qu'elle est au vray une Traduction " nouvelle sur l'Ancienne and Vulgaire édition " Latine, reconnue par le commandement du Pape " Sixte V., & publiée par l'Authorité de Clement VIII. " *Collationnées exactement au Grec.* A BORDEAUX, " par G. DE LA COURT, Imprimeur ordinaire du Roy " & de l'Université. MDCLXIII. *Avec Approbation.*"

* When I was a very young bibliographer, I indulged freely, like many others, in the use of the word "*unique.*" But, on finding myself again and again deceived in its application, my affection for it gradually cooled. For the last thirty or forty years, I have almost entirely given it up. And *now* I scarcely believe in its existence, so far as relates to *printed* books.

The "Approbation" is as follows:—"Nous soub-
"signez Docteurs en Theologie de l'Université de
"Bordeaux, attestons que la présente version Fran-
"çoise du Nouveau Testament Latine, reveu et
"approuvé de l'Eglise Catholique, Apostolique et
"Romaine, faite par les Docteurs Théologiens de
"l'Université de LOUVAIN, et depuis par l'Ordon-
"nance de Sa Majesté Très-Chrétienne, reveue et
"approuvée par plusieurs Docteurs en Theologie de
"l'Université de Paris, et par la permission des
"Superieurs et Magistrats, plusieurs fois imprimée,
"est très-utile à tous ceux qui avec permission des
"Superieurs seront capables de la lire. En foy de
"quoy avons signé la présente attestation. A
"Bordeaux, ce ii. Fevrier, 1661.

"LOPES, *Chanoine Theologal de l'Eglise*
"Metropolitaine.
"GERMAIN, *Carme.*"

With respect to the readings of this edition, so far as I was able to examine them in a very short and hasty visit to the Museum, I found that in thirty-five out of the forty passages in my "Synoptical "Table," it agreed with that of 1686; except that in twelve cases the newly-intruded words are in *italic* letters. I could perceive, too, that in many other instances besides those which I have cited, it varied from that edition: *e.g.* Matt. iii. 5 reads here, "toute la contree *qui* estoit à l'environ du Jordain;" but in 1686, "toute la contree des environs du "Jordain." So John, ii. 4, is here "entre moy & "toy;" but in the other, "entre vous & moy"

(where, by the way, the Girodon of 1672 has the uncommon rendering, "que m'importe & a vous "aussi?" In three of the passages in my Table, its readings are derived from *Corbin;* and, in seven others, from *Veron.* In thirty of those passages it agrees with Girodon's *first* edition, 1662; and in five, with his *second*, 1672. In two, viz. Acts, xiii. 2, and Matt. xv. 5, it differs from all other editions.

The appearance of this volume, a new actor on our stage, rather complicates the question of the authorship of the Testament, than solves it. *Who* was the translator and editor of this *first* Bordeaux edition? Was it Girodon? If so, why is not his name mentioned, either in the Title-page or the "Approbation?" And, why did he publish one version anonymously, and a different one, with his name attached, nearly at the same time? There is confusion, too, about the time of issue: one edition bears the two dates of 1662 and 1661, and the other bears those of 1661 and 1663. *Which* is the *prior* edition? *which* borrowed from the other? Could they have been intended to be issued simultaneously, but to be put into the hands of two different classes of readers?—a thing neither impossible nor very unlikely, in the disturbed and daily shifting state of religion in France at that period. The laxity, also, with which *the same* clerical "Approbations" are affixed to several successive editions, even though they may differ materially from the original one, and from each other, is a very fruitful source of confusion, as well as a strong proof of their uselessness as safeguards; as I have already had occasion

to show, in my work called "Rhemes and Doway," pp. 171 to 182.*

Traces of Veron's pen are to be seen in both editions. The renderings of Luke iv. 8, Apoc. i. 6, and Philip. ii. 17, are taken from his Testament of 1647. And the title-pages of both contain phrases first introduced by him in that book, "reveue et corrigée si "exactement qu'elle est au vray une traduction nou- "velle," &c. There is also a peculiarity in the wording of the "Approbation;" where it is said, that the book was printed "by permission of the Supe- "riors *and Magistrates*," an addition seemingly acknowledging a *Lay authority* in these matters, such as I never have observed before. Whatever may have been the immediate object of its authors, I cannot believe that this book was ever allowed to circulate among the people. It must have been

* A ludicrous instance of the supposed importance of these Clerical "Approbations" is given by Smedley, from Benoit's History of the Edict of Nantes:—"The controversy in which he "(Claude) was engaged with the latter (Arnaud) on the *perpetuity* "*of the belief in the Real Presence*, gave rise to a very nice, and, as "it may seem, a very futile distinction. One of Claude's works on "this question having been submitted to the previous inspection of "his colleagues, Daillé and Allix, was published by him, accompanied "by their *approbation*, a form at that time much in literary use. "The Jansenists appealed to the Parliament of Paris (in 1671), to "reprove this *presumption of the Reformed Ministers;* and the Par- "liament, after hearing a solemn argument, decreed that the "testimony should be suppressed in all copies exposed for sale; "and that, if the Ministers of 'the pretended Reformed Religion' "should in future think fit to grant an *imprimatur*, they must style "it not an *approbation*, but an *attestation* that the book which they "had read did not contain anything repugnant to their doctrine." —*Reformation in France*, vol. iii. chap. xxiv.

withdrawn almost as soon as it issued from the press. No mention is made of it by any one: no copies have been found in possession of those persons who treasured up copies of the reprint of 1686; and it is morally certain that Dr. Kidder, anxious as he was on the subject, and long as he searched, without success, for the later edition, had not even heard of the existence of this elder one. Altogether, I am of opinion, that though we may with great probability attribute most of the glaring defects of the Testament of 1686 to the unscrupulous zeal of Veron; yet the numerous uncertainties at present surrounding the question of the authorship, issues, and immediate designs, of the several editions which have been partially reviewed in this pamphlet, will not be fully cleared up, until the whole series of them can be brought together in some one place (as the British Museum), so that they may be collated face to face, their points of resemblance and of difference carefully noted, and their general characters determined by a thorough and leisurely examination of their contents.

Testament of 1686.

Having now cleared the way, in the best manner I was able, by detailing the several steps taken in succession for the concoction of a very false and adulterated version of the New Testament; I come to that particular edition, which has been best known and most frequently spoken of in England, and which alone was the subject of Bishop Kidder's animadversions. The Testament of 1686 bears for title,

" LE NOUVEAU TESTAMENT de notre Seigneur JESUS-
" CHRIST, traduit de Latin en François, PAR LES THEO-
" LOGIENS DE LOUVAIN. A Bordeaux, chez la Veuve
" de G. de la Court, et N. de la Court, Imprimeur
" du Roy, et de Monsigneur l'Archevêque, rue S.
" Jâmes :" [or, in other copies, " chez Simon Boê,
" Marchand Libraire, rue S. James, près du Marche,"
or, " chez Jacques Mongiron Millanges, Imprimeur
" du Roy, et du College,"] " MDCLXXXVI. Avec Ap-
" probation et Permission." The " Approbation"
is that of the former edition, 1661, and bears the
same date, 2 February, 1661 : a circumstance which
greatly puzzled me, at the time when the first edition
of this tract was published, in 1827.

It has also the usual second title, " LES EPISTRES
" DE S. PAUL, DE LA TRADUCTION des Docteurs de
" Louvain. A BORDEAUX, chez, &c. &c.," as before.
And it contains the " Abrégé des Voyages et de la
" Vie de S. Paul," found in the editions of 1661 and
1662. It has no marginal notes, nor any Table of
principal matters. It retains Veron's objectionable
phrase, " Colonel du Regiment," at Acts xxi. 31.

The general character of this volume is suffi-
ciently discussed by Bishop Kidder, in his " Reflec-
" tions" appended to this Memoir ; and he has ad-
duced a vast number of mistranslated texts, to sus-
tain his unfavourable judgment. The " Synoptical
" Table," which I have added, will show us the pro-
bable sources from which those mistranslations were
derived. Thus we may see, that in 35 of the 40
passages which I have selected, this edition follows
that of 1661 word for word ; in three, it has copied

from Girodon's *second* edition, 1672: and in two others, (perhaps in one of them there is a misprint,) it has readings peculiar to itself.

As the volume gives no explanation of the grounds on which its readings were selected from those various sources, we must be content for the present to form our own conjectures on the subject.

Errata in the Testament of 1686.

The *errata* in the Bordeaux Testament, upon some of which Bishop Kidder animadverts, I have reason to think are much more numerous; but no argument ought in fairness to be founded upon these, unless it could be shown that they were "of malice "prepense." Yet it would not have been too much to expect, that an edition of the Scriptures, disfigured with so many even *typographical* errors, would have been subjected to the censure of the Roman Index as a prohibited book, "donec corrigatur." No such thing, however (so far as I can learn), has ever taken place: if it have, my search for it has been vain. I have carefully looked into the "Index Librorum "Prohibitorum Innocentii P.M. jussu editus, &c. "usque ad annum 1681, cum appendice usque ad "mensem Junii, 1704. 12mo. Romæ typis Rev. "Cameræ Apostolicæ, 1704;"—into another Roman edition, coming down to the year 1711, with successive appendices to 1716, to 1718, and to 1734; yet cannot find in any of them a word of censure, or even the slightest notice, of this very faulty Testament of 1686.

While Rome condemns, without scruple or mercy, *all books of Scripture*, published by those who are not of her communion, [*Biblia hæreticorum operâ impressa, &c. omnino prohibentur:* and again, *Biblia vulgari quocunque idiomate conscripta,*] no sentence of condemnation against this flagrant instance of adulteration is to be found in her Index. Yet it must not be supposed, that *all versions by Roman Catholics* are exempt from censure. Whensoever any, even of these, is judged to contain matter offensive to the Court of Rome, it takes its place in this condemned list by the side of its heretical brethren. Thus we find, amongst the books prohibited to the faithful, the New Testament of Père Simon, (Trevoux, 1702;) that of Pascal Quesnel, (Paris, 1699;) that of Charles Huré, (Paris, 1702;) and that of Mons, (1667, &c. &c.). This last translation, supposed to represent the particular opinions of the Jansenists of Port Royal, appears to have been more than usually obnoxious to the Papal See, being prohibited *ubique locorum et quocunque idiomate impressus et imprimendus!*

May it not be said of her theological censors, that they *strain at a gnat*, whilst *swallowing a camel:* that, too deeply busied in detecting a mote in our eyes, they overlook that grosser beam which obstructs their own powers of vision? What version, we may fearlessly ask, can be pointed out, the composition of any Protestant, abounding in errors so dangerous, in frauds so barefaced, as this which is solemnly ushered into public notice, under the express sanction and recommendation of a high pre-

late of the Romish Church? Well might Dr. James exclaim, in the indignant language of Elizabeth's days, "The Papists are ready to oppose and object "still unto us our different translations of the Bible, "when there may be very good reason given out of "the Originals for both readings; little considering "their own grosse errors and palpable absurdities "in the setting forth of their *two Bibles*, authorised by *two Popes* within *two years*, &c. &c. &c."—[James, "Corruptions of the Scripture, Councils, and "Fathers, by the Prelates, Pastors, and Pillars of the "Church of Rome, 4to. London, 1612."] Consult also the work by the same author, entitled *Bellum Papale*, above noticed: 4to. London, 1600.

Is this the even-handed justice which she, who is "the professed source of Church-infallibility," the "mother and mistress of all the faithful in Christ "Jesus," dispenses to her too-confiding children? Alas! how widely different was the measure dealt out by her to our early English translators of the Bible; when poor Tyndale complained, that so maliciously alert and severe were his critics, that "if "they found so much as a single i which lacked the "tittle over its head," they pointed it out to the ignorant Laity as an instance of heretical corruption! Hear his own words:—"As for my transla-"tion, in which they affirme unto the laye people "(as I have heard say) to be I wotte not how many "thousand heresies, so that it cannot be mended or "correct, they have yet taken so great payne to "examine it, and to compare it unto that they would "fayne have it, and to their owne imaginations and

" jugglyng termes, and to have somewhat to rayle " at, and under that cloke to blaspheme the truth, " that they might, with as little labour (as I sup- " pose) have translated the most part of the Bible.

" For they which in tymes past were wont to " looke on no more Scripture then they found in " theyr *Duns*, or suche like devilishe doctrine, have " yet now so narowly loked on my translation, that " there is not so much as one i therein, if it lack a " tittle over his hed, but they have noted it, and " number it unto the ignoraunt people for an heresy." —Tyndale's Preface to his translation of the Pentateuch, 12mo. 1530.

Must we not blush, too, at remembering that among those childish but mischievous triflers, and prominent among them, was the Lord Chancellor, Sir Thomas More? a man who undertook to refute that Reformer's version, and in doing so allowed himself to indulge in the most unmeasured abuse of it, and of its unassuming author. In " A Dialogue " of Sir Thomas More, knight, wherein are treated " diverse matters, as of the veneration and worship " of images and relics, praying to saints, and going " on pilgrimage; with many other things touching " the pestilent sect of Luther and Tyndale; by the " one begun in Saxony, and by the other laboured " to be brought into England," (folio, London, 1530, 1531), in book iii. chap. 8, we read the following passages: speaking of the New Testament, translated by Tyndale, Sir Thomas says: " Which whoso " calleth the *New Testament*, calleth by a wrong " name, except they will call it *Tyndale's Testament*,

" or *Luther's Testament.* For so had Tyndale, after " Luther's counsel, corrupted and changed it from " the good and wholesome doctrine of Christ to the " devilish heresies of their own, that it was clean a " contrary thing."

" Why, quoth your friend, what faults were " there in it? To tell you all that, quoth I, were " in a manner to rehearse you all the whole book; " wherein there were found and noted, wrong and " mis-translated, above a thousand texts by tale." Chap. ix. " And therewithal I showed your friend " a book (*i.e.* a copy of Tyndale's Testament) with " the places ready noted, which book I had by li- " cence a little before lent unto me for the nonce."

I do not find that Bishop Kidder took any further notice of this Testament, after the publication of his " Reflections," except in a note on Hebrews xi. 26, occurring in one of his later publications, which runs thus;—" *worshipped, &c.* Indeed the Rhemists " strictly follow the Vulgar Latin; they render it, " *adored the top of his rod;* and he that knows them " will not wonder at it. As little cause hath he to " expect any better from the French version, printed " at Bordeaux in 1686. That version renders the " word thus, *adora le bout de son baston.* But that " translation (though the Divines of Louvain are " said to be the authors of it) is very corrupt, and " designed to serve a present turn. I have made " public some *Reflections* upon it many years ago, to " which I refer the reader."—*Critical Remarks on some Difficult Passages of Scripture*, 8vo. 1719, p. 65.

Bibliographical Descriptions.

Inasmuch as all the editions of the New Testament, which have been examined in these pages, are more or less rare, and have been seen by very few persons in this country; it may be useful to add here some short bibliographical descriptions of the volumes, together with a notice of such copies of each as are at present known to me as existing, either in public or private libraries, at home or abroad.

I. Corbin's Version, 1641. 16mo.

Title (re-issue), "Le Nouveau Testament de "N. Seigneur Jesus-Christ. Nouvelle Traduc- "tion, tres-elegante, tres-literale, & tres-conforme à "la Vulgaire du Pape Sixte V. Selon l'Impression "de Rome. *Reveue & corrigée par le tres-exprés com-* "*mandement du Roy. Et aprouvée par les Docteurs* "*en la Faculté de Theologie de l'Université de Poic-* "*tiers.* Tome Premier. A Paris. Chez Jean "Guignard le fils, dans la grande Salle du Palais, "du costé de la Cour des Aydes, à l'image Sainct "Jean. 1661. *Avec Approbation des Docteurs.*" On reverse, "Premier tome du Nouveau Testament de "nostre Sauveur & Redempteur Jesus-Christ. Les "Evangiles selon Sainct Matthieu, Sainct Marc, "Sainct Luc, et Sainct Jean." Text, S. Matthew to S. John, p. 1–482. On the last, "A Paris, De "l'imprimerie de Jean Henault, rue Clopin, devant "le petit Navarre. 1641."

Vol. ii. Title, LES EPISTRES DE ST. PAUL, NOUVELLE TRADUCTION [&c., exactly as in vol. i.]. On reverse, "LE SECOND TOME du Nouveau Testament. "Les Actes des Apostres," &c. &c. The Text, Acts to Apocalypse, p. 1–569. On the next page, "De "l'imprimerie de JEAN HENAULT, devant le petit "Navarre, MDCXLI." No "Approbation" is attached: nor is there any Introduction, Preface, Table, or Index. There are no headings to the chapters. The running titles are in small Roman capitals. It has no notes, but a very few marginal references. The verses are numbered in the margin: but there is no break of the lines between the verses. A full page contains 27, 28, and occasionally 29 lines. The Signatures run in eights.

It is evident that the Title-pages in my copy are mere re-issues; not only from the original Imprint on the last leaf of the text, in both volumes, but also because the title of the second volume reads, "The Epistles of St. Paul," whereas that volume really begins with the book of Acts.

Hitherto, I have not been able to trace any copy besides my own. The book must have been early withdrawn from circulation: for Le Long mentions the dates of 1643, and 1661; but says that "the edition of 1641, printed by Henault, is "not known." My copy is perfect, and in very good condition.

[Since this Memoir was written, and when it was partly in the printers' hands, I have obtained notice of another copy.

The sale catalogue of the library of Miss Currer of Eshton Hall, lately sold in London by Sotheby and Wilkinson, announced as Lot , a French Bible in 8 vols. 16mo., 1643. Though the description was short, and the dates not correctly given, I saw at once that this was *Corbin's* Bible.

Upon making enquiry—for, unfortunately, the sale was over before I saw the catalogue—I learned that these small volumes had been swept away by that steady and strong tide, which is fast carrying many of our rarest and most curious books to the western shores of the Atlantic, and depositing them at New York and Boston.

That Bible is now safely lodged in the Lenox Library; and its owner has very kindly furnished me with the following description of its contents:—

Vol. 1. Title, "La Saincte Bible, Nouvelle Tra-
" duction tres-elegante, tres-literale, et tres-conforme
" à la Vulgaire du Pape Sixte V. *Selon l'impression*
" *de Rome.* Revue & corrigée par le tres-exprès
" commandement du Roy, *et approuveé par les Doc-*
" *teurs en la Faculté de Theologie de l'Université de*
" *Poictiers.* A Paris, chez Jean Guignard, au
" premier Pillier de la grande Salle du Palais.
" MDCXXXXIII.

"*Avec Approbation des Docteurs.*"

"Approbation de la Saincte Bible par le Concile
" de Trente, pp. 1, 2. Approbation de la *presente*
" *Traduction:* Nous soubsignéz Docteurs en le
" Sacrée Faculté de Theologie de l'Université de
" Poictiers, deputez par le Roy suivant l'arrest de son
" Conseil & Lettres de sa Majesté à nous escrites, &

" au Sieur de Saincte Marthe, Conseiller du Roy en " ses Conseils, données à S. Germain le 24 May " dernier, & à nous par lui delivrées, & Cōmissaires " par la dite Faculté sur ce sujet assemblée; Decla- " rons & certifions avoir leu & diligemment examiné " un Livre intitulé *La Saincte Bible, nouvellement* " *traduite en Francois par Jacques Corbin, Conseil-* " *ler du Roy en ses Conseils d'Estat & Privé;* et " avoir trouvé la dite Traduction très-elegante, tres- " literale, et tres-conforme à la Vulgaire edition du " Pape Sixte V., selon le sens & l'intention du Sainct " Esprit. Dans laquelle Traduction nous n'avons " rien trouvé qui soit contraire à la Foy & Reli- " gion Catholique Apostolique & Romaine; au con- " traire nous jugeons qu'il est bon & utile pour " hoñeur & la gloire de Dieu, & l'edification & salut " du peuple, qu'elle soit mise en public & que la " lecture & publication en soit permise. En tesmoi- " gnage de quoy, & apres avoir le tout communiqué " à la dite Faculté, nous avons signé la presente " Approbation, & fait signer à nostre Scribe, & sceller " du Scel de la dite Faculté, laquelle nous avons de- " livrée au dit Sieur de Saincte Marthe. Faict à " Poictiers dans les Escholes de Saincte Oportune, ce " septiesme iour de Janvier mil six cens quarante " deux. Ainsi signé

" Louys la Vapour, *Docteur en Theologie.*
" F. Jean Faix, *Docteur en Theologie.*"

" Par commandement de mes dits sieurs les Doc- " teurs, Allard, Scribe de la dite Faculté de Theo- " logie."

The Text, Genesis to Deut. pp. 1–775. On this last, "De l'imprimerie de Jacques Langlois, M.DC.XLI."

Tom. ii. Half-title: Text, Joshua to iv. Kings, pp. 1–702.

Tom. iii. Half-title: Text, 1 Chron. to Esther, pp. 1–490.

Tom. iv. Job to Ecclesiasticus; Half-title: Text, pp. 1–221, 1–313, 1–398.

Tom. v. Baruch to Ezekiel, Half-title: Text, pp. 1–690. On this last, "A Paris, de l'imprimerie de " Jean Henault, rue Clopin, devant le petit Navarre." M.DC.XLI.

Tom. vi. Daniel to 2 Macc. Half-title: Text, pp. 1–479. On this last, " De l'imprimerie de Jean He- " nault, rue Clopin, devant le petit Navarre." M.DC.XLI.

Tom. vii. Title, " Le Nouveau Testament de N. " Sauveur & Redempteur Jesus Christ." List of Books, Matthew to Apocalypse, one leaf. Text, Matthew to John, pp. 1–462. On this last, " A Paris, " de l'imprimerie de Jean Henault, rue Clopin, de- " vant le petit Navarre." 1641.

Tom. viii. Title, " Second Tome du Nouveau Tes- " tament." List of Books, Acts to Apocalypse, one leaf. Text, pp. 1–569. On verso of this last, " De " l'imprimerie de Jean Henault, devant le petit " Navarre." M.DC.XLI.

It is plain, that the New Testament is the same (with exception of the Titles) as that of my copy described above, p. 49; also, that the whole work was printed in 1641; and, with the exception of the first volume, by Henault; although, for some unknown

reason, it was not issued until 1643, and then by another publisher.

Corbin's great patron, Louis XIII., died in that same year, 1643.]

II. VERON'S FIRST TESTAMENT. Paris, 1646. 16mo.

Title, as given above, p. 24, from Lud. Jacob: and again, as read in the copy at Salisbury, *ibid.* Reverse, blank. "Approbatio. Nos subsignati in "sacra Theologiæ Parisiensis Facultate Doctores "testamur nos hoc Novum Jesu Christi Testa- "mentum vulgatæ editionis Sixti V. Pontificis Max. "jussu recognitum et editum legisse, nihilque in- "venisse quod Catholicæ veritati et antiquæ lec- "tioni adversetur, imo omnia in eo contenta cum "Vaticano textu quadrare reperimus. Datum Parisiis, "anno Domini 1628, die mensis Julii decimo octavo.

"FR. M. CHRISTIEN. F. S. PESTEI."

"*Approbation des Docteurs.*

"Nous sous-signez Docteurs en Theologie en la "Faculté de Paris, certifions que la presente Tra- "duction Françoise du Nouveau Testament, apprové "en l'Eglise Catholique Apostolique et Romaine, "faite par les Docteurs Theologiens de Louvain, est "conformé à la foy de la dite Eglise Catholique, "Apostolique, et Romaine. En foy de quoy Nous "avons signé la presente.

"M. COLLIN. F. F. LE BOUF."

Order of the Books, together 2 pages. The Text, S. Matthew to Apoc. p. 1–871. Table, p.

872–885. The running titles are in Roman capitals. The headings of chapters, in Italic. It contains no Notes.

I know of no other copy than the one in Salisbury Cathedral. I have not seen it; but am informed that it is perfect and in good order.

III. VERON'S SECOND TESTAMENT. Paris, 1646. 4to.

Title as given above, at p. 26. Reverse, blank. "Advis aux Lecteurs," 2 pages. "A nosseigneurs "de l'Assemblée Generale du Clergé de France," signed "Francis Veron," and dated Paris, 16 April, 1646. "Table, et ordre des livres," 3 pages. "Ap- "probation des Docteurs de Paris."

"*Approbation des Docteurs.*

"Nous soub-signez Docteurs de la Sacrée "Faculté de Theologie à Paris, certifions a tous "Nos-seigneurs les Illustrimes & Reverendissimes "Prelats de l'Eglise de Dieu, à Monseigneur l'Am- "plissime Chancelier de France, à Nosseigneurs des "Cours Souveraines, à Monsieur le Lieutenant Civil "de cette ville de Paris, & à tous Fideles Chrestiens "de l'Eglise Catholique, Apostolique & Romaine, "avoir leu & releu, & fidellement examiné & "conferé cette *Nouvelle Traduction du Nouveau "Testament, avec des Argumens sur chaque partie, "& Nottes chronologiques, Avant-propos, Lumières "Evangeliques, & Methodes pour combattre les Here- "tiques:* le tout par Monsieur Veron, Docteur en "Theologie, Prédicateur Curé de Charenton, &c. dans "toutes lesquelles choses, tant au corps qu'aux

" marges, n'avons pû rien descouvrir ny trouver de " contraire à la Foy de Jesus-Christ & de la vraie " Eglise. Fait à Paris, ce 19 Novembre 1646.

" F. C. DE LA HAYE, *Docteur & Predicateur*
" *Benedictin.*
" A. LE FEBVRE."

This is followed by

" *Extraict du Privilege du Roy.*"

" Par grace & Privilege du Roy, donné au Camp " devant Montauban au Mois d'Octobre 1621, il est " permis à M. Francois Veron, Docteur en Theo- " logie &c. d'imprimer ou faire imprimer toutes " sortes d'Oeuvres & Livres concernans les Contro- " verses, & autres, qu'il a composé, ou qu'il pourra " cy-apres composer, à la charge de l'Approbation " d'iceux par les Docteurs de Sorbonne, ou autres " qu'il appartiendra, pour le temps & espâce de " six ans pour chaque Livre, à compter du jour " & datte de la fin de l'impression des dits Livres " pour la première fois : Et deffenses à tous Im- " primeurs & Libraires ou autres, de les imprimer " ou faire imprimer sans la congé & permission du " dit sieur Veron soubs pretexte de déguisement ou " augmentation, sou les peines portées par le dit " Privilege.

" Le dit M. Francois Veron a cédé, quitté, & " transporté son dit Privilege sans aucune reserve " à Theodore Pepingué & Estienne Mancroy pour le " *Nouveau Testament de sa nouvelle revision*, &c. " pour imprimer ou faire imprimer en tel volume,

" , & charactere que bon leur semblera, durant " le temps porté par son dit Privilege.

" Fait à Paris le 9 Avril 1646.

" Achevé d'imprimer pour la première fois le 24 " Novembre 1646."

Avant-propos, p. 1–30. General Preface of St. Jerome, p. 31, 32. The Text, S. Matthew to Apoc. p. 33–936. " Lumières Evangeliques," &c. (as described above, p. 29), 74 pages. Table of Gospels and Epistles, p. 75–84. Table of Matters, p. 84–86. " Vertus particulières," &c. p. 87–91. Second Table of principal matters, p. 91–106.

The only copy of this book known to me formerly belonged to the Rev. Dr. Hawtrey of Eton, and was sold by auction in London in 1853 (Cat. part i. No. 210), for twenty-one pounds ten shillings. It is now in the possession of James Lenox, Esq., of New York. A note in the sale catalogue states, that the indignation raised by its barefaced corruptions caused the rigid destruction of every copy that could be found, which will account for its excessive rarity : that it has escaped the notice of Veron's biographers and of *all* bibliographers. I do not know what authority the compiler of that catalogue had for the former assertion ; but the latter is not strictly true : for I had quoted this edition, from Le Long, twenty years before he made that statement. I have never seen this Testament.

IV. The First Bordeaux Testament. 1661. 16mo.

Title, as given at p. 38. Reverse blank. Approbation (given at p. 39), p. 3. Names of the Books,

p. 4. Argument, and Text, S. Matthew to Acts, with Table of Epistles and Gospels, pp. 5–538. A second Title, given above; reverse, blank. ABRÉGÉ DES VOYAGES, & de la Vie de S. Paul, Argument, and Text, Romans to Apocalypse, p. 5–390. "Fin."

The volume contains on the first Title-page a coarse woodcut of the head of our Saviour; and forty-one other cuts of similar workmanship, inserted into the text, besides some tail-pieces. The Text is in Roman letter; the running titles, in Roman capitals. The Arguments, and Headings of Chapters are in *italics*. The signatures run in eights. A full page of text contains thirty-three lines. The British Museum copy, the only one which I have seen, or ever heard of, is perfect and in a sound condition.

V. GIRODON'S FIRST TESTAMENT. Paris, 1662. 24mo.

Title (as given above at p. 30). It is printed in red and black, and contains, above the imprint, an engraving of the heads of our Saviour and the Virgin Mary in medallions. The reverse is blank. On the next page are two "Approbations," in the terms following: "*Approbations des Docteurs.* Nous "sous-signéz Docteurs de la sacrée Faculté de Theo- "logie de Paris, certifions avoir leu, examiné & con- "féré cette *Nouvelle Traduction du Nouveau Tes-* "*tament*, par M. F. V. Docteur en Theologie, &c. "en laquelle nous n'avons rien trouvé de contraire

" à la Foy Catholique, Apostolique, & Romaine.
" Fait a Paris, ce 29 Novr. 1646.
" F. C. De La Haye, *Docteur & Predicateur,*
" *Benedictin.*
" A. Le Febvre."

" *Autre Approbation.*

" Nous sous-signez Docteurs en Theologie, cer-
" tifions avoir veu and leu cette presente *Traduction*
" *Francoise du Nouveau Testament,* fait par M. A.
" Girodon, Deputé de Nosseigneurs du Clergé pour
" enseigner les controverses, & l'avons trouvé tres-
" Catholique. Fait a Paris, ce 14 Septembre, 1661.
" Braumont.
" Breteuil."

Names of books, 1 page. The Text, Matthew to Acts, p. 1–403. One blank page. Second Title, as given at p. 31, bearing the name of another printer, and the date 1661. " Abrégé des Voyages & de la " Vie de S. Paul," p. 2–4. The Text, Romans to Apoc. 5–299. Tables, p. 300–315. On the last is half a page of errata. In this edition there are no Headings to the Chapters; and there is no break of lines between the verses.

The British Museum possesses a copy of this edition, printed by C. Bassin. Another, printed by Le Petit, was lately in the possession of the Rev. Dr. Neligan of Cork (by whose kindness I first became acquainted with it): and after passing rapidly through his hands, and those of Francis Fry of

Cotham, has found its resting-place in the great Lenox Library at New York.

VI. GIRODON'S SECOND TESTAMENT. *Paris*, 1672. 16mo.

Title (as described above, p. 35), in *black* letters only. It contains an engraving of a double rose, with I. H. S. in the centre. The Reverse is blank. It bears the two "Approbations" affixed to the edition of 1662; followed by a third in these terms: "Nous soub-signez Docteurs en Theologie, "Certifions avoir leu cette *Traduction du Nouveau* " *Testament* par le R. P. G. dans laquelle nous n'avons " rien trouvé qui soit contraire à la Foy Catholique, " Apostolique, & Romaine. FAIT a Paris, ce 5 " Octobre 1661.

" DARDENNE,
" FR. ER. FLORIOT."

Names of the books, one page. The Text, Matthew to John, p. 1–304. Acts to Apocalypse, p. 1–388. Tables, p. 389–405. In this edition the verses are numbered at the beginning of lines. There are headings to the chapters. It is observable, that the " Abrégé des Voyages, &c. de St. Paul," is omitted.

The British Museum possesses two perfect copies of this edition, quite alike; one of which had belonged to the Right Hon. Thomas Grenville.

VII. THE SECOND TESTAMENT OF BORDEAUX. 1686. 8vo.

Title (as given above, p. 43). Reverse, blank. " Approbation " (given above, p. 39), and " Permis-

" sion," in the following words: " LOUIS D'ANGLURE " DE BOURLEMENT, PAR LA GRACE DE DIEU ET DE " SAINT SIÉGE APOSTOLIQUE, ARCHEVEQUE DE BOR- " DEAUX, PRIMAT D'ACQUITAINE. Nous permettons " à la Veuve de G. de la Court, Jacques Mongiron- " Millanges, Elie Routier, Simon Boé, et à N. de la " Court, Marchands Libraires de la presente ville; " de faire Imprimer *Le Nouveau Testament de Notre* " *Seigneur* JESUS-CHRIST, traduit de Latin en Fran- " çois, revu et exactement corrigé. DONNÉ à Bor- " deaux dans Nôtre Palais Archiepiscopal, le 17 " Juillet, 1686.

" LOUIS, *Arch. de Bordeaux.*

" *Par commandement de Monseigneur,*

" COSSON, *Sécretaire.*"

On the reverse, Names of the books. Argument of St. Matthew's Gospel, p. 1, 2. The Text, Matthew to Acts, (including Arguments to SS. Luke and John, but not to St. Mark nor to Acts,) p. 3–414. A second Title, " LES EPISTRES," &c. (given above, p. 43), reverse blank. " Abrégé des Voyages, &c. de St. Paul," one leaf, unpaged. The Text, Romans to Apocalypse (including an Argument to each Epistle, and an Advertisement respecting the reading of the Apocalypse) p. 1–348. Table of Epistles and Gospels, p. 349–352. The volume ends without any Colophon, or list of errata.

COPIES OF THIS TESTAMENT NOW KNOWN.

Although it is most probable—as was observed above—that the greater number of these Testaments

were called in and destroyed, as soon as its true character began to be seen and divulged; since we know for a fact that even its existence was denied by the Jesuits; yet it has happened that several copies found their way into England and Ireland, by means of the Protestant families, who were fortunate enough to effect their escape from France at that disastrous period, and took refuge among us.

The following have come under my notice.*

1. There is a copy in the Library of Trinity College, Dublin.

2. One, formerly the property of Bishop Stillingfleet, is preserved in Archbishop Marsh's Library at Dublin.

3. A second copy in Marsh's Library, formerly belonging to Dr. Stearne, Bishop of Clogher, was sold by auction, among other duplicates, in Dublin, in May 1833; and was bought by me, for the Right Honorable Thomas Grenville, for thirty-two pounds, ten shillings. It is now in the British Museum.

4. Bishop Kidder's copy, bearing his own MS. references and marginal notes of corresponding passages, came, after his death, into the possession of Dr. Richard Rawlinson; and was bequeathed by him, with many other valuable books and manuscripts, to the Bodleian Library, Oxford. This bears for imprint, "Chez Simon Boé."

5. Dr. Wake, Archbishop of Canterbury, possessed a copy, which is now, with the entire collection of the Archbishop's books, in the Library of Christ Church,

* Correct, by this list, a statement formerly made by me in "Notes and Queries," 2nd Series, vol. x. p. 372.

Oxford, where, by favor of the College authorities, I was permitted to make free use of it in the year 1827.

6. There is a copy in the Archiepiscopal Library at Lambeth.

7. There is a copy in the Library of the Cathedral of Durham.

8. The Rev. Cæsar de Missy had a copy. It afterwards came into the possession of the Duke of Norfolk; then, into the collection of His Royal Highness the Duke of Sussex; at whose sale it was purchased (I think, for twenty-two pounds) by the British Museum. It bears for imprint, "Chez "Jacques Mongiron-Millanges."

9. The Rev. Dr. O'Beirne, formerly Master of the endowed School of Portora, near Eniskillen, in Ireland, possessed a copy. In October, 1836, it was sold by auction in Dublin, and was bought, for thirty-five pounds, by Dr. Daly, afterwards Bishop of Cashel. At the sale of some of the Bishop's rare and curious books in London, in 1858, this copy was purchased by "Mr. Thompson," for the very large sum of sixty-two pounds.

10. The Duke of Devonshire possesses a copy; which, as appears by a note on the fly-leaf, had formerly belonged to Dr. Buckner, Bishop of Ely; and, of course, is the copy cited by Dr. Grier, in his "Answer "to Ward's Errata of the English Protestant Bibles." 4to. 1812.

11. The Rev. F. Lyte, of Brixham, Devonshire, had a copy; which at his death, in 1849, was sold by auction in London, and was bought, for twenty-six

pounds, by the eminent bookseller, Mr. William Pickering.

I have *seen* nine of these copies. All are perfect; and most of them are in good condition.

The Rev. James Serces had a copy, in 1736. It is not known to me what became of it. Perhaps it was one of those mentioned above. It is not unlikely that two or three more copies may yet be found, among some of the chief Huguenot families in England and Ireland.

A

SYNOPTICAL TABLE,

&c.

A SYNOPTICAL TABLE OF THE

Selected from those which are adduced

TEXTS.	1599. LATIN VULGATE.	1599. TRUE LOUVAIN.	1641. CORBIN.	1646. VERON I.
Acts, xiii. 2.	Ministrantibus autem illis Domino.	Eux donc servans en leur ministère au Seigneur.	Or eux celebrans au Seigneur le sainct sacrifice de la Messe.	Eux donc disans LA MESSE au Seigneur.
1 Cor. iii. 15.	Sic tamen quasi per ignem.	toutefois ainsi par le feu.	par le feu.	par le feu.
1 Cor. vii. 10.	Iis autem qui matrimonio juncti sunt.	Et aux mariez je leur commande.	ceux qui sont joincts par mariage.	Et quant aux mariez.
2 Cor. vi. 14.	Nolite jugum ducere cum infidelibus.	Ne vous accouplez point avec les infideles.	Ne portez pas le joug avec les infidelles.	Ne vous joignez par un joug nonpareil avec les infidelles.
1 Tim. iv. 3.	Prohibentium nubere, abstinere a cibis.	Defendans de se marier, commandans de s'abstenir	Prohibans de se marier de s'abstenir.	Defendans de se marier.
2 Thess. i. 5.	Ut digni habeamini in regno Dei.	à ce que soyez faicts dignes du royaume de Dieu.	Que vous soyez trouvés* dignes du royaume.	Que vous soyez faits dignes du royaume.
Heb. xiii. 16.	Talibus enim hostiis promeretur Deus.	Car Dieu prend plaisir à tels sacrifices.	Car Dieu se plait à ces hosties.	Car Dieu prend plaisir a de telles sacrifices.
1 Tim. iv. 1.	Discedent quidam à fide.	aucuns se revolteront de la foy.	Quelqu'uns se revolteront de la Foy.	Quelqu'uns se revolteront de la Foy.
1 Tim. iv. 1.	Doctrinis dæmoniorum.	doctrines des Diables.	doctrines des Demons.	doctrines des diables.

* This word is used in the translations of Amelote and Marolles. The Port Royal editors and Huré render the clause "et qui servent a vous rendre dignes."

RENDERINGS OF FORTY PASSAGES,

by Bishop Kidder in his "Reflections."

1647. VERON II.	1661. BORDEAUX I.	1662. GIRODON I.	1672. GIRODON II.	1686. BORDEAUX II.
Eux donc disans LA MESSE au Seigneur.	Or comme ils leitourgissoient au Seigneur le sacrifice de la Messe.	Or comme ils leitourgissoient a Seigneur disans la Messe.	Or comme ils offroient au Seigneur le sacrifice de la Messe.	Or comme ils offroyent au Seigneur le sacrifice de la Messe.
par le feu.	par *le* feu *de Purgatoire.*	par le feu, à scavoir de Purgatoire.	par le feu.	par le feu du Purgatoire.
Et quant aux mariez.	joincts par *le Sacrement de* mariage.	cõjoints par le Sacrement de Mariage.	personnes mariées.	conjoints par le Sacrement de Mariage.
Ne vous joignez point d'un joug estranger avec les infidèles.	Ne vous joignez pas par *Sacrement de* Mariage.	Ne vous joignez pas par Sacrement de Mariage.	Ne vous alliez point avec les infideles.	Ne vous joignez pas par le Sacrement de mariage.
Defendans de se marier.†	condamnans *le Sacrement* de mariage.	condamnans le Sacrement de mariage.	defendant de se marier & de s'abstenir.	condamnans le sacrement de mariage.
que vous soyez faits dignes du royaume.	a fin que vous meritiez le royaume.	a fin que *par icelles* vous meritiez le royaume.	A fin que vous meritiez le royaume.	A fin que vous meritiez le royaume.
Car Dieu prend plaisir‡ à de tels sacrifices.	Car on merite envers Dieu par de tels sacrifices.	Car on merite envers Dieu par de telles sacrifices.	Car on merite envers Dieu par de tels sacrifices.	Car on merite envers Dieu par de tels sacrifices.
Quelqu'uns se revolteront de la Foy.	quelqu'uns se revolteront de la Foy Romaine.	quelques uns se separeront de la foi Romaine.	quelqu'uns feront banqueroute à la Foy.	quelques uns se separeront de la Foy Romaine.
doctrines des Diables.	doctrines enseignées par des diables.	doctrines enseignées par les diables.	doctrines des demons.	doctrines enseignées par des diables.

† Veron notes [1647], Voyez cy-dessous ès Controverses, p. 54, & la falsification de ce texte ès Bibles de Genève par les Ministres, p. 66.

‡ Veron's note is "est appaisé." Amelote renders it "Dieu se tient obligé."

TEXTS.	1599. LATIN VULGATE.	1599 TRUE LOUVAIN.	1641. CORBIN.	1646. VERON I.
1 John, v. 17.	Et est peccatum ad mortem.	et est péché a mort.	Et est péché a la mort.	Il y a quelque péché qui n'est point a la mort.
Luke, x. 13.	olim pœnite-rent	ils se fussent repenti.	ils feroient Peni-tence.	elles eussent fait penitence.
Luke, ii. 41.	ibant... per om-nes annos in Jerusalem.	alloyent tous les ans en Jeru-salem.	alloient tous les ans en Jeru-salem.	alloient tous les ans en Jeru-salem.
2 Cor. viii. 19.	comes peregri-nationis nos-træ.	compagnon de nostre voyage	compagnon de nostre pele-rinage.	compagnon de notre voyage.
3 John, 5.	in peregrinos.	envers les etran-gers.	envers les es-trangers.	envers les es-trangers
Luke, iv. 8.	et illi soli ser-vies.	et à lui seul tu serviras.	a lui seul ser-viras.	et serviras de latrie à lui seul.
Rom. xiv. 16.	ut sim minister Christi Jesu.	que je soy mi-nistre de Jesus Christ.	le serviteur de Jesus Christ.	D'estre ministre de Jesus Christ.
1 Cor. x. 14.	fugite ab idolo-rum culturâ.	fuyez arrière de l'idolatrie.	Fuyez l'adora-tion des idoles.	fuyez arrière de l'idolatrie.
1 Cor. xi. 2.	sicut tradidi vo-bis præcepta mea tenetis.	mes ordonnances comme je les vous ay baillées.	mes preceptes comme je vous les ay donnéz.	les traditions comme je les vous ay don-nées.
Jude, 3.	semel traditæ sanctis fidei.	laquelle a esté une fois baillée aux saincts.	la Foy, une fois donnée aux Saincts.	la Foy, donnée aux Saincts une fois.
Apoc. i. 6.	fecit nos regnum et sacerdotes Deo.	& nous a fait Royaume & Sa-crificateurs à Dieu.	Nous a fait le Royaume et les Prestres à Dieu.	Roys et Sacrifi-cateurs à Dieu.
Apoc. i. 20.	Sacramentum septem stella-rum.	Le mystère des sept estoilles.	Le Mystère des sept estoiles.	le mystère des sept étoiles.
Apoc. iv. 4.	sedilia viginti quatuor, et super thronos viginti quatuor	vingt-quatre sièges, & sur les sièges vingt-quatre Anciens	vingt-quatre petits throsnes: et sur les throsnes vingt-	et sur les sièges vingt-quatre Prestres assis, vestus a habil-

1647. Veron II.	1661. Bordeaux I.	1662. Girodon I.	1672. Girodon II.	1686. Bordeaux II.
il y a quelque péché qui n'est point à mort.	Il y a quelque Peché qui n'est mortel mais veniel.	Il y a quelque peché qui n'est mortel mais veniel.	Il y a un péché qui est a la mort.	Il y a quelque péché qui n'est mortel mais veniel.
——	elles eussent faites penitence.	elles eussent faites Penitence.	elles auroient fait penitence.	elles eussent faites penitence.
alloient tous les ans en Jerusalem.	alloient tous les ans *en Pelerinage* en Jerusalem.	alloient tous les ans en Pelerinage en Jerusalem.	alloient tous les ans en Jerusalem.	alloient tous les ans en pelerinage en Jerusalem.
compagnon de nostre voyage.	compagnon de nôtre pelerinage	compagnon de notre Pelerinage	compagnon de nos voyages.	compagnon de notre pelerinage.
envers. les estrangers.	envers les Pelerins.	envers les Pelerins.	aux Pelerins.	envers les Pelerins.
tu serviras de latrie à luy seul.	tu serviras de latrie à luy seul.	à lui seul tu rendras le service de latrie.	et vous le servirez seul.	tu serviras de latrie à luy seul.
D'estre ministre de Jesus Christ.	Leytourge, *c'est à dire*, sacrificateur de Jesus-Christ.	Leitourge, c'est à dire, sacrificateur de Jesus-Christ.	D'estre le Predicateur de Jesus Christ.	leitourge, c'est à dire, sacrificateur de Jesus Christ.
fuyez arrière de l'idolatrie.	Fuez l'adoration des idoles.	fuyez l'arrière l'adoration des idoles.	fuyez l'idolatrie.	Fuez l'adoration des idoles.
Les traditions comme je les vous ay données.	comme je vous ay laissé par tradition.	comme je vous [ay] laissés par tradition.	comme je les ay donnez par tradition.	comme je vous ay laissé par tradition.
la foy, donnée aux Saincts une fois.	la foy, donné aux Saincts, une fois.	la Foi, donnée une fois aux Saincts.	la Foy, une fois donnée aux Saints par tradition.	qui a ésté né (*sic*) aux saincts par tradition.
Roys et Sacrificateurs à Dieu.	Nous a fait Rois & Sacrificateurs à Dieu.	Rois & Sacrificateurs à Dieu.	Nous a fait royaume & Prestres à Dieu.	Nous a fait Rois & Sacrificateurs à Dieu.
le Sacrement des sept estoiles.	les Sacremens des sept Estoiles.	le mystère des sept Estoiles.	le mystère des sept Etoiles.	le Sacramens (*sic*) des sept Estoiles.
et sur les sieges vingt - quatre Prestres assis, vestus d'habil-	vingt - quatre Trones, & sur les Trones vingt quatre Prêtres	vingt - quatre Trones, et sur les trones vingt-quatre Prestres	vingt - quatre Sieges, & sur les Trônes vingt-quatre Vieil-	vingt - quatre Trônes, et sur les trones vingt-quatre Prestres

TEXTS.	1599. LATIN VULGATE.	1599. TRUE LOUVAIN.	1641. CORBIN.	1646. VERON I.
	seniores, circumamicti vestimentis albis.	assis, vestus d'habillemens blancs.	quatre anciens se seans, couverts tout a l'entour de vestements blancs.	lemens blancs.
Heb. xi. 30.	corruerunt circuitu dierum septem.	tomberent, apres qu'ils eurent . esté environnez.	tomberent, par le circuit de sept jours.	tomberent, apres qu'ils eurent esté circuits.
Rom. viii. 1.	Nihil ergo nunc damnationis est iis.	Il n'y a donc maintenant aucune condamnation.	Il n'y a donc a present de damnation.	Il n'y a maintenant nulle condamnation.
Matt. xv. 5.	Munus quodcunque est ex me tibi proderit.	tout don *qui sera* de par moi sera à ton profit.	Tout don quelconque de moy te profitera.	Tout don qui est de moy offert à mon honneur, ou qui m'est offert, te profitera.
2 Cor. iv. 2.	abdicamus occulta dedecoris.	nous rejettons les couvertures de honte.	Nous retranchons les secrets de deshonneur.	Nous avons entierement rejetté les cachettes de honte.
Heb. ix. 6.	sacrificiorum officia consummantes.	les Prestres entroient pour accomplir le service des sacrifices.	entroient les Prestres parfaisans les offices des sacrifices.	les Sacrificateurs entrent pour accomplir les services.
Heb. xi. 19.	Unde eum et in parabolam suscepit.	dont aussi pour quelque figure il le recouvra.	c'est pourquoy il l'eust même pour un proverbe.	il le recouvra par quelque ressemblance.
Luke, vii. 3.	Seniores Judæorum.	des anciens des Juifs.	les anciens des Juifs.	des anciens des Juifs.
Mark, iii. 29.	reus erit æterni delicti.	sera tenu coulpable du péché eternel.	sera coupable d'un delict eternel.	sera coupable d'un delict eternel.
Rom. i. 4.	In virtute secundum spiritum sanctificationis ex resurrectione mortuorum	en puissance selon l'Esprit de sanctification (par la resurrection des morts),	en vertu selon l'esprit de sanctification par la Resurrection des morts de	par la puissance recue de faire miracles par l'Esprit de sanctification

* The same word is used here in the versions of Amelote, Mons, Huré, and Barneville.

1647. Veron II.	1661. Bordeaux I.	1662. Girodon I.	1672. Girodon II.	1686. Bordeaux II.
lemens blancs.	assis tous vêtus d'aubes.	vestus d'aubes.	lards* estoient assis, vêtus de vêtemens blancs.	assis, tous vêtus d'aubes.
— apres qu'ils eurent esté circuits.	apres une procession de sept jours tout autour.	apres une procession de sept jours tout autour.	apres qu'on eut fait le tour.	apres une procession de sept jours tout autour.
Il n'y a maintenant nulle condamnation.	Il n'y a donc rien maintenant *qui merite* la condamnation.	Il n'y a rien maintenant qui merite la condamnation.	Il n'y a donc point à present de damnation.	Il n'y a donc rien maintenant qui merite la damnation.
Tout don qui est de moi offert en mon honneur te profitera.	Tout don *qui sera* de par moy sera à ton profit.	le don que j'offre te profitera.	Tout don *qui est* de moy offert à mon honneur, ou qui m'est offert, te profitera.	Tout don qui est de par moy sera a ton profit.
Nous avons entièrement rejetté les cachettes de honte.	Nous rejettons les cachetes de honte.	nous rejettons les cachetes de honte.	Nous retranchons ce qu'est sordide, qu'on est obligé de cacher.	Nous retranchons ce qu'est solide, qu'on est obligé a cacher.
les Sacrificateurs entroient pour accomplir les services.	les Sacrificateurs entroient pour accomplir les services des sacrifices.	les Sacrificateurs entroient pour accomplir les services des sacrifices.	les Prêtres entroient pour s'acquitter des fonctions des sacrifices.	les Sacrificateurs entroient pour accomplir les services des sacrifices.
il le recouvra par quelque ressemblance.	dont aussi il le prit pour exemple d'obeissance.	il le prit pour exemple d'obeyssance.	d'ou vient aussi qu'il l'a recouvra en figure.†	dont aussi il le prit pour exemple d'obeissance.
des Anciens des Juifs.	des Prêtres des Juifs.	des Prestres des Juifs.	les Anciens des Juifs.	des Prêtres des Juifs.
sera coulpable de condamnation eternelle.	sera coupable d'un pèché eternel.	sera coupable d'un pèché *qui demeurra* eternellement.	sera coupable d'un pèché eternel.	sera coupable d'un pèché eternel.
par la puissance qu'il a recue de faire miracles, par l'esprit de sanctification	par la puissance *qu'il a recue de faire les miracles* par l'esprit de sanctifica-	par la puissance qu'il a recue de faire miracles, par la sanctification des siens,	en la vertu suivant l'esprit de Sanctification par la resurrection de Jesus	par la puissance qu'il a recue de faire miracles par l'esprit de sanctification

† The Mons version has the same.

TEXTS.	1599. LATIN VULGATE.	1599. TRUE LOUVAIN.	1641. CORBIN.	1646. VERON I.
	Jesu Christi.	de nostre Seigneur.	nostre Seigneur.	des siens, & par la resurrection des morts.
Philipp. ii. 17.	si immoler supra sacrificium & obsequium fidei vestræ.	si je suis sacrifié sur le sacrifice & service de vostre foy.	que je suis immolé sur le sacrifice & l'obeissance de vostre Foy.	sur le sacrifice et la liturgie de vostre Foy.
1 Pet. iii. 19.	Hiis qui in carcere erant spiritibus veniens prædicavit.	il a presché aux esprits qui estoient en chartre.	qui estoient en la prison.	en la prison.
Coloss. ii. 18.	Volens in humilitate et religione Angelorum.	Nul ne vous seduise a son plaisir par humilité et religion des Anges.	en l'humilité & la religion des Anges.	un culte superstitieux * des Anges.
2 Tim. iv. 1.	Est enim mihi utilis in ministerium.	Car m'est bien utile pour servir.	il m'est utile pour le ministère.	il m'est bien utile pour le service.
Heb. i. 7.	et ministros suos	ses ministres.	ses serviteurs.	ses serviteurs.
Acts, xvii. 30.	Et tempora hujus ignorantiæ despiciens Deus.	Dieu donc ayant dissimulé le temps de cette ignorance.	Dieu mesprisant† certes les temps ce cette ignorance.	Dieu donc ayant dissimulé les temps de cette ignorance.
1 Cor. ii. 13.	spiritualibus spiritualia comparantes.	approprians les choses spirituelles aux spirituelles.	accomparans les choses spirituelles aux spirituelles.	approprians les choses qui sont spirituelles a ceux spirituels.
1 Cor. ix. 5.	Nonne potestatem habemus mulierem sororem circumducendi sicut & cæteri ?	N'avons nous pas puissance de mener par tout une femme soeur comme les autres ?	n'avons nous pas la puissance de mener par tout avec nous une femme sœur comme les autres ?	de mener avec nous une femme soeur comme les autres ?
2 Pet. iii. 17.	insipientium errore traducti.	par la seduction des folastres.	traduits par l'erreur des fols.	par la seduction des iniques.

* This expression is used by Amelote, the Mons editors, Huré, and Barneville.

1647. Veron II.	1661. Bordeaux I.	1662. Girodon I.	1672. Girodon II.	1686. Bordeaux II.
des siens, par la resurrection des morts.	tion des siens, et par la resurrection des morts.	& par la resurrection des morts.	Christ nostre Seigneur d'entre les morts.	des siens, et par la resurrection des morts.
sur le sacrifice et la liturgie de vostre Foy.	sur le sacrifice et la liturgie de votre Foy.	sur le sacrifice & la liturgie de vostre foi.	Que si même je suis offert en sacrifice & pour le service de votre foy.	Que si même je suis immolé sur le sacrifice et la liturgie de votre foy.
en chartre.	Il a presché aux esprits qui estoient en prison.	il a presché aux esprits qui estoiēt en prison *aux Limbes.*	qui estoient dans une prison.	Il a presché aux esprits qui estoient en prison.
par un sentiment abject & *par* un culte superstitieux des Anges.	sous pretexte de l'humilité & de Religion *donnée a Moise par* les Anges.	la Religion donnée a Moise par les Anges.	par humilité & par la Religion des Anges.	sous pretexte de l'humilité & de la Religion donnée a Moise par des Anges.
il m'est bien utile pour le ministère.	il m'est bien utile pour me servir de Diacre.	il m'est bien utile pour me servir de Diacre.	il m'est bien utile pour le Ministère.	il m'est bien utile pour me servir de Diacre.
ses Ministres.	ses Sacrificateurs.	ses Sacrificateurs.	ses Ministres.	ses Sacrificateurs.
Dieu donc ayant dissimulé les temps de l'ignorance.	Dieu ayant dissimulé les temps de cette ignorance.	Dieu ayant dissimulé les temps de cette ignorance.	Dieu ayant pitié de cette ignorance.	Dieu ayant pitié de cette ignorance.
approprians les choses spirituelles a ceux qui sont spirituels.	approprians les choses spirituelles a ceux qui sont spirituels.	approprians les choses spirituelles a ceux qui sont spirituels.	faisant connoitre les choses spirituelles par les spirituelles.	approprians les choses spirituelles a ceux qui sont spirituels.
de mener avec nous une femme sœur ainsi aussi que les autres ?	de mener cà et là *une* soeur, femme *pour nous servir en l'evangile, & nous souvenir de ses biens ?*	de mener cà et là *une* soeur, femme *pour nous servir en l'Evangile, & nous souvenir de ses biens ?*	mener par tout ou nous allons une femme soeur, aussi bien que les autres ?	mener cà & là une soeur femme pour nous servir en l'evangile, et nous souvenir de ses biens ?
par la seduction des iniques.	par l'erreur des mechans heretiques.	emportez avec les autres par l'erreur des mechans heretiques.	vous laissant emporter aux erreurs de ces insensés.‡	emportez par l'erreur des mechans heretiques.

† This word is adopted by Barneville. The Port Royal (Mons) editors render it "estant en colère."

‡ Amelote uses the same words.

REFLECTIONS

ON A

FRENCH TESTAMENT,

PRINTED AT BORDEAUX AN. DOM. MDCLXXXVI.

PRETENDED TO BE TRANSLATED OUT OF THE LATIN INTO FRENCH BY THE DIVINES OF LOUVAIN.

BY RICHARD KIDDER, D.D.,

AND DEAN OF PETERBOROUGH.

LONDON:

PRINTED FOR WALTER KETTILBY, AT THE BISHOP'S HEAD, IN ST. PAUL'S CHURCHYARD.

1690.

THE PREFACE.

[N.B. *Dr. Kidder is not responsible for the Notes; which are by the Editor alone.*]

THAT the people have a right to read the Holy Scriptures cannot be doubted of by him that considers that matter with due application, and without prejudice. And that man who reads these holy books with great humility and care, and an earnest desire to become better, will receive unspeakable advantages by it. The governors and pastors of the Church are therefore obliged to promote this holy disposition, and to furnish and assist the people, who cannot read these books in their original languages, with such a true translation, and such needful explications as may render it more profitable to them.

The Church of *Rome* does not absolutely deny the people this liberty, but restrains it: for they have their versions of the Bible in the several Popish countries in the language of them. But for all that, certain it is, that many of that church do not only disparage these holy books, but discourage the reading of them.

And that Church, instead of assisting the devout people in their profitable reading the Holy Scriptures, and furnishing them with all due means to this purpose, hath dealt very insincerely in the whole matter.

I. By obtruding the *vulgar Latin* as that authentick copy of the Bible, from which, in public disputes and questions, there is no appeal to be allowed, which the *Trent Council* does. The version of the Vulgar Latin, I grant, is

venerable for its antiquity, and is of great use in the Church, and is not always to be despised or declaimed against, where at first sight it does not seem perfectly agreeable to the original text; both because it sometimes gives the true sense, where it seems in the letter to differ; and also because (in the New Testament especially), where it differs from the present reading, it does not differ from some ancient copies. But yet, after all, it cannot always be defended, and it were not hard to give proofs of this beyond all exception whatsoever. This would be too great a digression in this place, and therefore I shall only add, as a competent proof of it at present, that the most famed and allowed commentators and interpreters of the *Roman* Church do think fit, very frequently, to forsake the Vulgar; which I shall at any time make good against that Church, whenever I shall be required to do it.

II. By commending that for the Version of the Vulgar Latin, which in truth is not so. After the above-named decree of the Trent Council, the minds of men were in suspense, and doubtful, because they knew not what copy of the Vulgar Latin to follow, and the Pope did not, for above twenty years after, declare what certain copy should be taken for the authentic Vulgar Latin. Afterwards, indeed, Pope Sixtus V. gave notice to the Christian world what his mind was in this matter, A.D. MDLXXXIX. He puts out a Latin Bible, in the preface whereunto he acquaints the reader as follows: "That agreeably to the aforesaid decree of the "Council of Trent, he having called upon God, and relying "upon St. Peter's authority for the public good of the "Church, had not thought much to set forth that Bible. He "sets forth his labour in chusing the best readings; his de-"sign that, according to the decree of the Trent Council, the "Vulgar Bible might be printed most correct, and his per-"formance, viz. That he had accurately purged this edition "from various errors, and with utmost diligence restored it "in pristinam veritatem, i. e. *to its ancient verity.* After "this declares his will, viz. He decrees that that edition "should be taken for that *Vulgar Latin* which the Trent

"Council declared authentic. And this he tells us he does "*ex certâ nostrâ scientiâ, deque Apostolicæ potestatis* "*plenitudine*; i. e. *from his own certain knowledge, and* "*plenitude of Apostolic authority.* And that it ought to be "received as such, *sine ullâ dubitatione aut controversiâ*, "i. e. *without any doubt or controversy.*" After this, Clement VIII., puts out his edition of the Vulgar, and requires expressly that that be received also; and this he does A.D. MDXCII. The differences between that of Sixtus V. and Clement VIII. are too many to be here related. Where it is in Clement's edition *eduxistis*, it is in that of Sixtus V., *induxistis*, Exod. xvi. 3. Where the one hath *opposuit*, it is *apposuit* in the other, Deut. xxiv. 6. Clement hath *extrinsecùs*, where Sixtus reads it *intrinsecùs*, 1 Kings vii. 8. Where Clement hath it *a portâ*, Sixtus hath it *ad portam*, 2 Ezr. iii. 28. One reads *latitudinem*, when the other reads *altitudinem*, Judith i. 1, 2. What in Sixtus is *insipientia*, is *sapientia* in Clement, Ecclus. xxi. 15. *Non respicis* in Sixtus, is *respicis* in Clement, Hab. i. 13. Where Sixtus hath *credentes*, Clement hath *non credentes*, John vi. 65. Where Sixtus hath *interpretabilis*, Clement has *in interpretabilis*, Heb. v. 11. And where one hath *doctas*, the other hath *indoctas*, 2 Pet. i. 16.* Yet are both these to be received by the authority of the Pope and Council, though they contradict each other; and we shall still be at the pleasure of a Pope to give us another authentic copy.

III. The Church of *Rome* hath done very insincerely in allowing versions which pretend to be true versions of the Vulgar, when they are not. I shall more especially consider those which were done into French. There was a French Bible printed at Antwerp, by the permission of Charles V., A.D. MDXXX., and reprinted A.D. MDXXXIV., which differs from the present Vulgar. But this being done before the bull of Sixtus V., I insist not upon it. After this, there was another version of the Vulgar Latin into French by the care of certain Louvain divines, deputed to this purpose, an

* See the variations between these two editions detailed minutely in a tract, entitled, *Bellum Papale*, by Dr. Thomas James, 4to. 1600.

edition of which, printed at Lyons, I frequently refer to in the following Reflections. This was a version of great fame and authority in the church of Rome; and the Testament of Bordeaux pretends to be done by these divines. So it was, that though this Louvain French Bible were designed to keep the people from reading the Protestant editions, yet it was complained of by several of the church of Rome (as Father Simon relates) as coming too near the sentiments of the Protestants. It will appear, by the following Reflections, that this version does not exactly agree with the present Vulgar. Since that have been many popish versions in the French tongue, which pretend to be versions of the Latin into French, of the New Testament, in which I am particularly concerned at present. I shall mention none but such as I have perused.

The first is that of *Amelote*,* who was chosen by the French clergy to this employment, A.D. MDCLV. He hath printed his version both with and without notes. The first, A.D. MDCLXVI. That without notes I have seen, printed A.D. MDCLXXXVI. This was printed with the attestation and approbation of several prelates of France; with the permission of the Archbishop of Paris, and General of his Order. Father Simon says,† that he was the first Catholic writer that applied himself with care to turn the New Testament into French. I will not deny him to be a person of diligence and good fame; but yet neither is this a strict version of the Vulgar.

* Father Denis Amelote was born at Saintes in France, in 1606. He became a Member of the Congregation of the Oratory; and prepared a French translation of the New Testament, professedly in opposition to that of the Jansenists of Port Royal, issued at Mons, the publication of which he used every endeavour to prevent. Simon states, that his translation was made "by command of the French bishops, to counteract the Testaments of Wittenberg and Geneva."—[*Hist. Crit.*] His version appeared first in 1666–8, 12mo.; and, with some subsequent alterations by him, was frequently reprinted, viz. in 1668, 73, 77, 78, 81, 86, 88; with notes, 1692, 96, 1702, 03, 07, 20, &c., 1741, 65, 1855. He renders Acts xiii. 2, by "Pendant qu'ils offroient "le Sacrifice au Seigneur;" and Eph. v. 2, by "ce Sacrement est grand;" but his version contains none of the other extraordinary renderings of the Bordeaux edition. He died at Paris, on October, 7, 1678.

† Hist. Crit. des Versions du N. T.

The second is the version printed at *Mons.** This is common among us, and hath been often printed, and is of great fame; and, upon many accounts, a very valuable book. But neither is this a strict version of the Vulgar, as I could easily show, by very many instances, were it convenient, in this place, to do it.

The third is this Testament, printed at *Bordeaux*, which the following Reflections relate unto. It bears the title of *Le Nouveau Testament de notre Seigneur Jésus Christ, traduit de Latin en Francois, par les Théologiens de Louvain*, i.e. *The New Testament of our Lord Jesus Christ, translated out of Latin into French, by the Divines of Louvain.* It was printed at Bordeaux, A.D. MDCLXXXVI. It hath the approbation of two doctors, *viz.* Lopes and Germain, as very profitable to those who shall be permitted, and have capacity, to read it. It hath also the permission of the Archbishop of Bordeaux; and it is in that permission affirmed to be *reviewed* and *exactly corrected.*

I shall make it appear that this is no true version of the Vulgar Latin; that it is not the work of the Louvain divines, as it pretends to be; that it agrees neither with the Vulgar nor the celebrated versions of it which are allowed in the Roman Church; that it hath a considerable number of downright forgeries and falsifications; a great number of gross errors and mistakes; that it adds to the Vulgar, and takes from it; that it is inconsistent with itself; and by no means corrected as to the typographical errata. In a word, it hath not the authority of ancient copies or various readings to support it: I dare challenge all mankind to defend it.

Those of the Church of Rome have inveighed against the Protestant versions: they have pretended that we have no Bible.† They have scoffed and derided us on this account. They have boasted that they have been the faithful preservers

* The version of the New Testament made by the Jansenist Divines of Port Royal was first published at Mons, in Flanders, in the year 1667; and, although it was condemned at Rome, and inserted into the Index of prohibited books, it became exceedingly popular, so that editions of it are numerous.

† Preface to the Rhemish Testament, first printed in 1582.

of these Divine Oracles; and that what we have of them we may thank them for.

But lo! here is a proof of their insincerity; here is that which may convince any honest man, even of their own communion, that is willing to know the truth in this most important matter. And if any such should read these papers, I must conjure him, as he loves his soul, to take care how he trusts that Church with the salvation of his soul that dares falsify at this high rate. No man will, in other cases, trust a cheat or forger of testaments and deeds. But how great must this wickedness be, then, when the holy Oracles of God are corrupted to serve a turn! They that can do this can make no boggle at the most horrid and execrable crimes.

I did intend, in the last reign, to have made, and to have published, these "Reflections." But I could by no means procure this Testament, either here or beyond the seas; insomuch, that I began to suspect, either that there was no such book, or that it had not those faults in it, as had been given out. But after I had, by means of a very learned and excellent person, procured a copy, I found it to be as I have, in the following "Reflections," truly represented it to the reader.

Imprimatur,

Z. ISHAM, R. P. D. Henrico,
Episc. Lond. *à Sacris.*

Oct. 18, 1690.

REFLECTIONS

ON A

FRENCH NEW TESTAMENT,

&c.

I WILL not undertake to represent all the faults of this translation: it shall suffice to take notice of the most notorious, and greater number of them.

I will begin with such as are notorious in an high degree, and deserve no better a name than *falsifications* of the text, merely to serve a turn, and support a doctrine that needs confirmation. The *Mass*, and the *Sacrifice* of it, sufficiently need better proofs than have hitherto been produced. These translators, in the contents before Matt. xxvi. v. 26, tell the reader that *Jesus Christ* did there *institute the Mass*. And this *institution* of the *Mass* they mention again in the contents before Mark xiv.* And they expressly mention the *Sacrifice of the Mass* in the contents before Acts xiii. And what we render (v. 2) *as they ministered to the Lord*, they render by, *or comme ils offroyent au Seigneur le Sacrifice de la Messe;* i. e. *as they offered unto the Lord the Sacrifice of the Mass*. It is certain that our English version of that place follows the Vulgar Latin,† and their Rhemish Testa-

* Yet in the first edition of the Louvain French Bible (folio Louvain, 1550), we read in the former of these places, "Institution de la Cêne du Seigneur;" and in the latter, "La Cêne est instituée."

† "Ministrantibus autem illis Domino."—Vulgate.

ment agrees with it herein;* and Amelote renders it, *lors qu'ils estoyent occupez au service de Dieu;*† i. e. *when they were employed in the service of God:* and the old Louvain translation thus, *eux donc servans en leur ministère au Seigneur;* i. e. *as they were serving in their ministry to the Lord.* But these men make no scruple to forsake the Vulgar itself, when it will not serve their purpose. I have elsewhere showed,‡ that Acts xiii. 2, contains no proof of the Romish doctrine of the *Sacrifice* of the *Mass;* and do not intend to enter upon that dispute here; it is enough to observe, that these translators forsake that Vulgar Latin

* Yet the Rhemists, in their note on the passage, admit that if they had so pleased, it was competent to them to render the word *ministering* by *sacrificing*, or even *saying masse;* "but," say they, "we keep our text, as the trans- "lators of the Scriptures should do most religiously." A piece of good counsel, which these pretended "Doctors of Louvain" do not appear to have duly valued. Although the translators of Rhemes have not the hardihood to introduce the *Mass* into the sacred Text itself, yet they omit no opportunity of asserting its divine institution in the Notes; more especially in that upon Heb. c. v., v. 11, a note which, for boldness of assertion and inconclusiveness of reasoning, is particularly pointed out to the reader's attention.

† This rendering appears in Amelote's first edition of 1666; but in the second, published (without notes) in 1668, 12°, which professes to be "re- "vised and corrected," we read the passage thus: "*Lors qu'ils offroient le* "*sacrifice au Seigneur,*" and so in subsequent editions. It may also be noticed, that the Abbé de Marolles, in his version printed in 1653, translates, *Tandis qu'ils sacrifioient au Seigneur.*

Michael de Marolles, Abbot of Villeloin, was born at Genelle in Touraine, on July 7, 1610. He is most widely known on account of the vast collection of Engravings (123,000), which he made, and which afterwards was sold to the King of France. He translated the New Testament into French, and also many of the Latin classics. He died at Paris on March 6, 1681. His version was printed at Paris, in 1649, and with corrections in 1653–55. Altogether there are five editions of it. He translated chiefly from the Latin version of Erasmus. [*Le Long.*]

Bauer, in his "Bibliotheca librorum rariorum," 1772, states, that this translation was suppressed, not being judged to be a good one.

Some years later, viz. about 1671, De Marolles began to print a new translation of the Old Testament, with Notes. Paris, chez Sebastien Huré. He had proceeded as far as to chapter xxiii. of Leviticus, when the work was stopped by his Ecclesiastical Superiors, and all the printed sheets were destroyed. [*Bauer*, iv. p. 105.]

‡ *Viz.* in a Sermon on Acts ii. 42, preached at St. Martin Outwich, London. See pp. 237, 241, 245, of a volume entitled "Twelve Sermons preached upon "several occasions, by R. Kidder, D.D." 8vo. 1697.

(which their Church commends and approves), when in the mean time they pretend to give us a version of it.*

The doctrine of *Purgatory*, as it is taught in the Roman church, must be defended; and though the Scripture have nothing in it to that purpose, yet they will rather add to the text, and falsify that, than want a colour for their doctrine. And indeed they have done it: where the Apostle tells us of him that shall be saved *as by fire* (1 Cor. iii. 15), they have it, *par le feu du Purgatoire*; i. e. *by the fire of Purgatory*; without any distinction of letters at all; as if *Purgatory* had been in the text as well as *fire*. And yet the Vulgar Latin (of which this is pretended to be a translation) hath only *per ignem*;† i. e. *by fire*, as it is in our English; and so it is in the Testament of Rhemes. Nor is there any mention of Purgatory in the old Louvain version, in that of Amelote, or Mons. But these men are hardy, and to support their doctrine will add to the text.

The Roman Church will have *Marriage* to be a *Sacrament*. These translators will help her out in the defence of this doctrine; and will rather corrupt the text than renounce that doctrine: and therefore (1 Cor. vii. 10), *the married* is rendered by *ceux qui sont conjoints par le sacrement de mariage*; i. e. *they that are joined together by the sacrament of marriage*. But this is forgery, and a gross addition to the text, not only to the Greek, but to the Vulgar Latin ‡

* It may be well to remark, that the expressions λειτουργίαν, λειτουργία, λειτουργικὸς, λειτουργὸς, occur about sixteen times in the New Testament, and are rendered in the following variety of manner by the authors of this version:—

λειτουργίαν—sacrifier, offrer le sacrifice de la messe—administrer.

λειτουργία—oblation, office, ministère, liturgie, liturgie sacrificature, service.

λειτουργικὸς—administrateur.

λειτουργὸς—leytourge sacrificateur, ministre, administrateur, sacrificateur.

† Yet in the Index to it this passage of St. Paul is cited as one from which the existence of a Purgatory may be proved. The note of the Rhemist translators follows the same course. This convenient license of interpretation was adopted by Bishop Fisher [temp. Henr. VIII.] in his "Exposition "of the Seven Penitential Psalms." He renders the words, "Domine ne in "furore tuo arguas me, nec in irâ tuâ corripias me," Ps. li., "Good Lord, "correct me not in the everlasting pain of hell; neither punish me in the "pains of Purgatory."

‡ "Qui matrimonio juncti sunt."—Vulg.

also; and yet these men pretend to give us a translation of it. Again, they pursue this unexcusable error. *Be ye not unequally yoked,* says the Apostle;* they render it, *ne vous joignez point par le sacrement de mariage;* i. e. *join not yourselves by the sacrament of marriage,* 2 Cor. vi. 14. See also this translation of 1 Tim. iv. 3.†

The doctrine of *Merits* is not favoured by the Holy Scriptures; but these translators have pressed them in that cause. *That ye may be counted worthy,* says St. Paul (2 Thess. i. 5). To the same sense their Vulgar hath it, *ut digni habeamini,—that you may be counted worthy.* So the Rhemes Testament‡ here is a great agreement. But though this be the sense of the Greek, their Vulgar, their Rhemist, yet this is too flat for these translators: they will have St. Paul bear witness to their doctrine of Merits; and therefore they render it, *Afin que vous méritiez,* &c.; i. e. *to the end ye may merit the kingdom of God.* Thus, when we are told that God *is well pleased* with good works (Heb. xiii. 16), they will have it, *on mérite envers Dieu,* that by them *a man merits with God.*§

The Roman Church boasts herself as the only Catholic Church, and pillar of truth. The Holy Scriptures (as well as all ancient creeds) are silent in this matter. But these translators have by manifest forgery wrested them to testify in behalf of this matter. *In the latter times* (says St. Paul) *some shall depart from the Faith* (1 Tim. iv. 1): *de la foy Romaine;* i. e. *from the Roman faith,* say the authors of this translation; and yet the Vulgar, the Rhemes Testament, and that of Mons, agree with our English: and as this is the sense of the Greek, and the versions, so it is manifest that the addition of *Roman* is nothing less than forgery and falsi-

* "Nolite jugum ducere cum infidelibus."—Vulg. "Ne vous allyez point "avec les infideles," Louvain B. Ed. 1550.—"Beare not the yoke with infidels," Rhemists (with a note, "It is not lawful for Catholikes to marie with Heretikes "or Infidels").

† "Condamnans le Sacrement de Mariage," &c.

‡ The doctrine, however, is insinuated by the Rhemists in their note.

§ The Vulgate here reads "talibus enim hostiis promeretur Deus:" the old Louvain, "Car Dieu est appaisé par telz sacrifices:" the Rhemists, not undesignedly, nor very intelligibly, "for with such hostes God is promerited."

fication of the text; a crime so great, that I want words to express it by.

They have so ordered the matter, that the Apostle's words which describe to us the gross defection of the Roman Church, and give us warning of their dangerous errors, are made to speak a quite contrary sense. This appears from the words of St. Paul last mentioned; and will further appear from their translation of the following words of the Apostle. What we render *the Doctrines of Devils*, agreeably to both their Vulgar Latin and Testament of Rhemes, they have rendered by *doctrines enseignées par des diables*, i. e. *doctrines taught by the Devils;* by which they have endeavoured to divert the thoughts of the reader from that worship of Dæmons which so visibly obtains in the Roman Church. And whereas the Apostle goes on to describe the nature of the apostacy, against which he warns his reader (v. 3), they have quite perverted his sense, and most dishonestly foisted in a sense that is favourable to the errors of their Church.

Forbidding to marry, and commanding *to abstain from meats*, they translate by, *condamnans le Sacrement de mariage, l'abstinence des alimens*, &c., i. e. *condemning the Sacrament of marriage, the abstinence of meats*, &c.: and thus they turn the Apostle's words upon the Reformed; as if they were the apostates which the Apostle points at, because they deny *marriage* to be a sacrament, and do not think we are now obliged by that difference of meats introduced by the Roman church. In this they deal very insincerely; and that they do so, will appear to any indifferent person whatsoever. What we render *forbidding to marry*, is not only agreeable to the Greek text, but also to the versions received in the church of Rome, viz. that of the Vulgar,* the old Louvain,† that of Rhemes,‡ and Mons,§ and that of Amelote.‖ Whereas their version is destitute of all authority whatsoever. For

* "Prohibentium nubere."—Vulg.

† "Defendans soy marier."—Louv. 1550.

‡ The Rhemish Testament reads, "forbidding to marie."

§ That of Mons, "Qui interdiront le mariage."

‖ Amelote reads, "Qui interdiront le mariage, et les viandes," &c. M. de Marolles, "Defendans de se marier, ordonnans de s'abstenir des viandes."

the following words in our version, "and commanding to "*abstain from meats*," I grant indeed that, *and commanding*, is not in the Greek text, and our interpreters have given warning of it, by printing those words in a different character from the words of the text: but yet I will maintain that they have given the true sense of St. Paul's words; for though the words in the Greek are elliptical, yet our English hath supplied the ellipsis no otherwise than the authors of the Mons version have done, who have expressed it by *qui obligeront de*, &c.; and the old Louvain gives us the same sense. Besides, the Syriac version justifies our English, and (what is more than all) the following words of the Apostle, *which God hath created to be received, &c.*, which words make it plain enough, that they are marked out who command us to abstain from meats, *which God hath created to be received.*

The church of Rome hath advanced an opinion concerning *Sins Mortal* and *Venial*. I enter not into the dispute. It is certain that these translators have endeavoured to bring in the Scripture, as giving express ground for this distinction; and though they could not find it there, they have found a place to foist it into. *There is a sin not unto death*, says St. John, 1 ep. v. ver. 17, which words they translate thus, *Il y a quelque peché, qui n'est point mortel, mais véniel*, i. e. *There is a sin that is not mortal, but venial.**

I shall proceed to consider some other places, in which these translators so order the matter, that they may beget in the readers' minds such an idea of Christianity, as bears conformity to the present doctrines, or usages of the *Roman* church.

Thus, when the Evangelist mentions the *Chief Priests*, (Matt. ii. 4; ch. xxvii. 1, 6, 62; ch. xxviii. 11), they render

* The readings of this passage are as follows: "Et est peccatum ad "mortem" (with "non," as a marginal reading.—Vulg. "Et est peché a "mort."—Ed. Louv. 1550. "And there is a sin to death" (with the marginal reading, "not to death,") — Rhemists. Amelote rejects the negative particle; but the versions of Mons and of M. de Marolles retain it.

it by, *Princes des Prêtres*, i. e. *Princes of the Priests.* This carries a show of that eminence and dignity of that order which is now to be seen in the *Roman* church. But these men are in this the less blameable, because they do follow the letter of the Vulgar, which they pretend to translate; for which reason, the authors of the Mons version have the same rendering. But then these latter explain these *Princes of the Priests*, by the heads of the twenty-four sacerdotal families.*

They render the word *repent* (Matt. iii. 2; ch. iv. 17. Luke x. 13, &c.) by *faites pénitence*, i.e. *do penance.* Where they give the reader an occasion of a very imperfect idea of true repentance; it being possible that men may do penance, (according to the import of that phrase in the Roman church,) and not repent.†

'Tis said of the Parents of *Jesus*, that they *went* to *Jerusalem.* (Luke ii. 41.) These translators tell that they went *en Pelerinage*, i.e. *in Pilgrimage to Jerusalem.* Thus, without just ground, they would insinuate that they did what is now the practice in the Roman Church. But there is nothing in the Greek or Vulgar that will justifie this translation; and several other versions, used in the Church of Rome, import no more but that they went to Jerusalem, and the text tells us the occasion of their going; and yet these translators are so fond of insinuating the practice of pilgrimages, that they do it without any colour.

If St. Paul mention a *brother* chosen *to travel with us* (2 Cor. viii. 19), these translators turn those words by *compagnon de nôtre Pelerinage*, i. e. *companion of our Pilgrimage;* and the *strangers* in St. John (Ep. iii. v. 5) are by these translators turned *les Pelerins*, i.e. *Pilgrims.*

Luke iv. 8. *Him only shalt thou serve.* Thus our English renders that place, agreeably to the Vulgar, *illi soli servies.* And *verbatim*, as the Rhemes Testament hath it.

* The Rhemists, however, read in the first of these three passages, "highe preestes;" and in the last two, "chiefe preestes." Amelote agrees with the Mons version; De Marolles reads, "Souverains Sacrificateurs," or "principaux Sacrificateurs."

† We cannot forget the doctrine of *attrition*, with its train of melancholy consequences, as taught in the Church of Rome.

These translators of Louvain have to the same sense translated these words in a parallel place, (Matt. iv. 10,) *à luy seul tu serviras.* But here these men change their style, and turn the same words thus: *serviras de latrie à luy seul,* i. e. *thou shalt serve him only with Latria.* This is to keep up the distinction between the service of *Doulia* and *Latria,* and preserve the shifts they are put to in the controversy we have with them concerning their worshipping of creatures. The reader will easily discern their insincerity, and inconsistency with themselves, as well as the danger the unwary reader will be exposed to by such a version. The words in St. Matthew, and in St. Luke, are exactly the same both in the Greek and the Vulgar, the places parallel, and the subject matter the same, and there is no shadow of reason for a different version. Besides, the old Louvain (which this version ought to have followed) turns both places by the very same words, and agreeably to our English and the Vulgar, *à luy seul tu serviras,* i. e. *him only shalt thou serve.* The versions of Amelote and that of Mons turn both places alike, and to the same sense which we do. These men take a liberty which their other interpreters would not take, and which they themselves in St. Matthew did not.

Romans xv. 16. *Minister:* The Vulgar renders it so too. And so does the Testament of Rhemes, the old Louvain, Amelote, and Mons. But these translators, who pretend to follow the Latin, yet keep the Greek word in their text, *viz. leytourge;* but then they add even to the text, without difference of character, *C'est à dire, sacrificateur,* i. e. *that is to say, a sacrificer.** It is easy to discern the intention of this; but to reconcile this with common honesty is past my comprehension.

1 Cor. x. 14. *Flee from idolatry.* The Testament of

* The entire verse runs thus:—"D'estre Leytourge, c'est à dire Sacri-"ficateur, de Jesus Christ entre les Gentils, en vacquant au sacrifice de "l'Evangile de Dieu, a ce que l'oblation des Gentils soit agreable estant "sanctifié par le S. Esprit." Compare Hebrews viii. 2, 6, where the *Ministry* is rendered by *Liturgie sacrificature;* and *Minister* by *Litourge sacrificateur.* In several passages of this last Epistle, our Saviour is denominated *un Prince des sacrificateurs, &c.*

Mons turns the words to the same sense, *Fuyez l'idolatrie.* This agrees exactly with the Greek. The old Louvain translation, and that of Amelote, agree also with our version. But these Louvain Divines turn the words thus: *Fuyez l'adoration des Idoles,* i. e. *Flee from the adoration of Idols.* And yet it is evident that a man may be guilty of Idolatry, though he worship no *Idol.* These translators are not to be excused in this rendering. For whatever pretence they may seem to have from the Vulgar, it is certain that in other places where they have equal pretence from the Vulgar, yet they do in those places render as our English doth; as may be seen by comparing their rendering, Gal. v. 20,* and 1 Cor. vi. 10,† with the Vulgar and our English.

1 Cor. xi. 2. *As I delivered them.* This translation is so unexceptionable, that it is what the Rhemists, our adversaries, make use of themselves. Nor is there in the Vulgar anything repugnant to it, or that does so much as insinuate *unwritten traditions,* much less favour the doctrine of the *Roman* Church about this matter. Thus the Vulgar renders these and the foregoing words: *et sicut tradidi vobis, præcepta mea tenetis.* But these Divines of Louvain knew very well that their Church wanted all the help that could be got, and, therefore, they render the words to the advantage of their Church: *Comme je vous les ay laissé par tradition,* i. e. *as I have left them with you by tradition.* Thus, when the Faith is said to be delivered to the Saints (Jude v. 3), these translators lay hold of the expression, and tell the reader how the Saints came by it, *viz. par tradition,* i. e. *by tradition.*

These translators have a great regard to the present Church of Rome, and will make their translations speak what may serve the interest of it, and its known doctrines and usages. I should be too long if I should operosely insist upon every instance which might be collected to this purpose.

* Where the Vulgate reads "idolorum servitus;" yet these translators render it by "idolatrie."

† The Vulgate reads, "idolis servientes;" the 'Louvain translators,' "idolatres."

In favour of their doctrine of the *Sacrifice of the Mass*, the word *Priests* (Rev. i. 6) is rendered by *Sacrificateurs*, i. e. *sacrificing Priests*. In favour of their doctrine of the *Seven Sacraments*, the word ***Mystery*** (Rev. i. 20) shall be turned into *les Sacremens*, i. e. *the Sacraments:* with respect to the dignity of their *Priests* and *Vestments*, the *Elders* upon the *seats* must be rendered by *Priests* upon their *thrones:* and their *white raiment* by *Aubes*, i. e. *Albs*, (Rev. iv. 4). And for the antiquity of their Processions, whereas the walls of Jericho are said to have fallen after they were *encompassed about seven days*, (Heb. xi. 30), they have it *après une Procession, &c., after a Procession of seven days.* The reader may collect more to this purpose, out of this translation of Acts iii. 1. ch. x. 30.

I shall proceed now to some other places where we shall find notorious falsities in this translation. I shall lay some of them before the reader.

Matt. xv. 5. *It is a gift by whatsoever thou mightest be profited by me.* It is a very odd rendering of these words we find in this translation: *viz. Tout don qui est de par moy sera a ton profit*, i. e. *Whatsoever gift proceedeth from me shall profit thee.* Though I reckon this translation far from the sense of our Saviour's words; yet I shall not insist on this as a charge against these translators, because this version of theirs is agreeable enough to the Vulgar, which they pretend to translate: and for that reason I pass by their translation of Luke ix. 50. However I cannot but take notice, that the other versions of the Vulgar, and of the greatest fame in the Church of Rome, have otherwise rendered these words, and have thought the Vulgar so obscure, that they have added words to their text to render them more intelligible. The authors of the Mons translation have done this in terms that seem to be agreeable to the sense of the *Vulgar:* and Amelote, another of their famous interpreters, hath done it in terms that are very different, and much more agreeable to the sense of our English version. Besides, he hath given an explication in the margin, which

gives a sense of the place very different from what this version of these Louvain Divines imports, or what the authors of the version of Mons have given.

Joh. xxi. 22. *If I will;* these translators turn it by, *Je veux, I will:* Here the Vulgar Latin will not bear them out. Though in the present copy it is *sic volo*, yet Benedictus puts *si* in the margin of his edition (printed at *Paris*, A.D. 1558), in the room of *sic*, and with good reason. This reading is agreeable to the Greek text. The Rhemists allow that some read it so, and the reading is confirmed by the Syriac version; and the authors of the version of Mons, who likewise profess to give us the version of the Vulgar, translate by, *si je veux*, that is, *if I will;* and the old translation of Louvain does also agree with our English herein. Besides, in the Vulgar Latin Testament, printed by *Plantin*, A.D. 1574,* we find *si* in the margin; and in his edition, A.D. 1582, of the Vulgar Latin Bible, the Louvain divines give the reader notice that they find it *si* in three MSS. of the Vulgar. After all, it appears from the context that this is the true reading, as any indifferent person will easily understand; and in the French Bible, printed at Antwerp, A.D. 1534, by the order of Charles V., it is rendered by *sy, if*, as our English hath it.†

Rom. viii. 1. *There is therefore now no condemnation to them which are in Christ Jesus.* Our Louvain divines translate thus, *Il n'y a donc rien maintenant qui merite la damnation en ceux qui sont en J. Christ;* i. e. *There is therefore nothing now that deserves damnation in them which are in J. Christ.* Here the Vulgar Latin, which these men pretend to give us a version of, agrees with our English, and does by no means favour the Louvain version. The same may be said not only of the Greek, but the versions of Rhemes, and of the old Louvain and Amelote, and Mons also, all of them turned from the Vulgar.

Rom. xvi. 5. *Achaia.* These translators have it *Asia:* nor do I insist upon it, because in this they do indeed follow the Vulgar.

* Revised a second time by the Doctors of Louvain.

† M. de Marolles reads, "si je veux."

1 Cor. i. 2. *Unto the Church: A l'Evangile;* i. e. *To the Gospel.* This is so gross, that there is neither shadow or defence for it.

1 Cor. vii. 5. *Defraud you not one another.* The Vulgar agrees, *Nolite fraudare invicem.* The Testament of Rhemes gives the very same sense. The old Louvain edition agrees exactly with our English, and the versions of Amelote and that of Mons give the same sense with the English and the Vulgar. But this of the Louvain, a sense which is contradictory, viz. *Ne vous donnez pas le devoir l'un à l'autre.** And yet is this version obtruded upon the world as a version of the Vulgar Latin, and the approved version of Louvain, though it agree with neither of them.

1 Cor. xv. 51. *We shall not all sleep, but we shall all be changed.* Thus are these words translated, *Il est vray que nous ressusciterons tous, mais, nous ne serons point tous changés;* i. e. *it is true that we shall all be raised up, but we shall not be all changed.* The Syriac version confirms our English, and so do our ordinary Greek copies. But since there is a various reading in the Greek, and the Vulgar favours this French version, I shall not insist upon this place.

1 Cor. xvi. 2. *As God hath prospered him. Recondens quod ei bene placuerit.* Vulgar Latin. *Ce qu'il a envie de donner.* Whatever agreement may seem to be here between this French and the version of the Vulgar Latin, it is certain that both Amelote and the Mons Testament give us a different sense of the word.†

2 Cor. iv. 2. *We have renounced the hidden things of dishonesty. Abdicamus occulta dedecoris.* Vulgar Latin. Here is a good agreement; but these Louvain divines render it, *nous retranchons ce qui est solide,‡ qu'on est obligé de cacher.* But the Testament of Amelote and that of Mons

* Possibly, *donnez* is a misprint for *deniez;* which is in the edition of 1672.

† Viz. "ce qu'il pourra."

‡ It is likely that *solide* is a misprint for *sordide*, which is the rendering in Girodon's Testament of 1672.

interpret the place in a sense agreeable to our English, and to the Greek and Vulgar, and so does the old Louvain also.

2 Cor. vi. 7. *By the word of truth, by the power of God. In verbo veritatis, in virtute Dei.* Here the Vulgar Latin agrees with our English exactly. But nothing can be more extravagant than our French version is. *En chasteté, en connoissance,* &c.; i. e. *in chastity, in knowledge,* &c. And so that version goes on with those virtues mentioned (even in that version as well as in the text) the verse before, and after all leaves out the *word of truth,* though at last it mentions the *power of God.**

2 Cor. ix. 2. *The forwardness of your minds.* The Vulgar Latin agrees with this version of the English, and the Testament of Rhemes agrees with the Latin. But these Louvain divines render it, *la promptitude de vôtre courage;* i. e. *the forwardness of your courage.*

Gal. iv. 25. *For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem.* Thus it is rendered in our French Testament, *Car Sina est une montagne en Arabie, laquelle est conjointe à Jerusalem;* i. e. *For Sinai is a mountain in Arabia, which is conjoined to Jerusalem.*† It must be confessed that the Vulgar Latin agrees hereunto. For thus the words of that version are: *Sina enim mons est in Arabia, qui conjunctus est ei, quæ nunc est Jerusalem.* Where if by *conjoined* be understood as much as *contiguous,* or *conterminous,* it is certain, in matter of fact, that it was not near Jerusalem. It is evident besides that this sense agrees not with the Apostle's purpose: nor is it to be imagined that the author of the Vulgar Latin could have this meaning; and therefore these Louvain divines should have better considered this matter, and not have given the ordinary reader such an occasion of a gross mistake. We find the authors of other versions of the Vulgar have been wary in this particular, well considering how easy it was to mistake in this matter. Instead of *qui conjunctus est,* the Testament

* Perhaps this was an oversight of the printer and corrector.

† Omitting wholly that part of the sentence, "which now is."

of Rhemes hath it, *which hath affinity to;* and the Mons Testament expresseth it by, *represente la Jerusalem;* i. e. *Sinai represents Jerusalem;* and the version of Amelote of the Vulgar (printed at Paris, A.D. 1686, with large approbation of the bishops and divines of the French Church,) renders it thus, *qui a du rapport avec la Jerusalem.* Besides all this, the former version of the Divines of Louvain of the Latin into French, printed at Lyons, A.D. 1599, has thus translated this passage: *Correspondante a la Jerusalem;* i. e. *Sinai was a mountain corresponding to Jerusalem.* This agrees with our English, with the Greek and Syriac, and with the design of the Apostle. Whereas the other French version is gross and inconsistent with all these. But the authors of it, on other occasions, make no scruple of departing from the Vulgar, where there was no cause for it, but adhere to it when there is.

Eph. v. 9. *Fruit of the Spirit. Le fruit de la lumière.* So does this French version render it, *viz. the fruit of the light.* I will not here charge these Divines, because the Vulgar reads it so, and we find it so in the Greek copy, and the Syriac version follows this reading. But then the version of Mons puts *spirit* for *light* in the margin.

2 Thess. ii. 7. *The mystery.* This version of ours agrees with the Greek, the Syriac, and the Vulgar; and with the Popish versions of the Vulgar also: *viz.* that of Rhemes, of Amelote, and Mons; and yet for all that our French version hath it *le decret.** So that the authors of it can depart from the Vulgar whenever they think fit.

Heb. ix. 6. *The service of God.* This, by our French, is rendered by *Les services des sacrifices;* that is, the *services of the sacrifices.* Nothing can defend these translators but the Vulgar only, which renders it by *sacrificiorum officia;* yet there is nothing in the Greek to this purpose, and the Syriac is as far from it. And we know very well that the priest's business in the first tabernacle was the ordering the candles,

* Perhaps *decret* is a misprint for *secret*, which is the reading of a Paris edition of 1587.

placing the shew-bread, and burning incense. The *sacrifices* were offered in the court upon the altar of brass; there the bloud of the sacrifice was sprinkled, and generally the body of it was there consumed. And the oblations offered there were *sacrifices*, in the most common sense of the law of Moses. It is true, indeed, the Vulgar does, in great measure, excuse these Louvain Divines, and would more effectually do it, had they given us a strict version of it. But they forsake it when it is not for their turn, let it never be so justifiable, but keep close to it (as in this place) when it is faulty; for that it is so is notorious: and this is insinuated by several Popish versions of the Vulgar, which in this place vary from it: *e. g.* the authors of the Mons version very honestly decline the Vulgar as absurd in this place. What we render *Accomplishing the service of God*, thus do they express it—*viz. Qui exerçoient le saint ministère;* i. e. the priests *who exercised the holy ministry.* And Amelote thus—*Pour y accomplir le culte de Dieu;* i. e. *For the accomplishing the worship* (or service) *of God.**

Heb. xi. 8. *Receive.* This, in our French translation, is expressed by *concevoir*, without any authority or shadow of it.

Ver. 19. *In a figure.* French translation, *Pour exemple d'obeissance;* i. e. *For an example of obedience.* This is a most gross misrepresentation of the text; nor will the Vulgar help out this version. It is true that this version hath it *in parabolam;* but this will not justify our Louvain Divines. The Rhemists, indeed, translate it *for a parable;* but they put an explication in the margin, *viz.* i.e. *In figure and mystery of Christ dead, and alive again.* This is, indeed, to the purpose; but our Louvain Divines seem to have no shame left in their version of the place; for they add to the text at pleasure the word *obedience*, which the Vulgar hath not. Amelote renders it, *Comme une figure mysterieuse*, i. e. *As a mysterious figure.* And the version of Mons, *Comme d'entre les morts, en figure de la*

* M. Marolles reads, "pour faire les devoirs du service."

resurrection: so that in truth they render the place *in a figure,* just as our *English;* for the rest of their words are but explication, and printed in another letter. And the old *French* edition of the *Louvain* Divines modestly renders it by *figure* also.*

Heb. xi. 21. *Worshipped leaning upon the top of his staff.* French translation — *Adora le bout du baston d'iceluy;* i. e. *He adored the top of his staff.* Vulgar Latin — *Et adoravit fastigium virgæ ejus.* The Louvain Divines have here followed the Vulgar Latin, which they frequently forsake, and are not, therefore, to be charged with misrendering that version. But the Greek and Syriac favour not this rendering; and the authors of the Mons translation receive it not into their text, but put it into the margin; and they so turn it as it speaks only a profound inclination towards the ensign of Joseph's grandeur, and therein a veneration of the kingdom of *Jesus Christ,* whose type he was, as they have explained this matter in the margin.† But our Louvain Divines have not taken that care to preserve the simple people from idolatry, either in the version, or any explication of it.

Jam. iii. 7. *For every kind of beasts, &c.* Here the Louvain Divines depart from the Vulgar without any shadow of reason. For, as they leave out the word *serpents,* so after those words, *hath been tamed,* they put in *par reptibles,* i. e. *by creeping things.*

1 Pet. iv. 15. *A busie body in other men's matters.* French translation — *Convoiteux des biens d'autruy;* i. e. *Covetous of other men's goods.* It is true the Vulgar renders it *appetitor alienorum;* but yet there is not sufficient cause from that version for this rendering: for the *murderer* and *thief,* named before, are *alienorum appetitores,* in the sense contended for. The authors of the Mons translation were so sensible of this, that they translate it thus: *Se mêlant temerairement de ce qui ne le regarde pas;*

* The original Louvain edition of 1550 reads, in the text, "en similitude."

† Amelote here agrees with the Louvain Divines; but M. de Marolles is against them.

i. e. *One that rashly meddles with that which does not belong to him.* This version agrees with our English, and with the Greek. And what we render *evil-doer* in the same verse, they also render to the same sense agreeably to the original Greek; though in the Vulgar it be now *maledicus*, and by the Louvain Divines is rendered *medisans*; it is very probable that it was in the *Vulgar*, *maleficus* at first. In which conjecture I am the more confirmed from what I find in the note of Amelote upon the place, who does ingenuously confess that it is highly probable that the present Greek is to be followed, and affirms that there is no manuscript or interpreter that hath it otherwise; and that St. Cyprian and Tertullian read *maleficus*.

1 John iv. 3. *That confesseth not that Jesus Christ is come in the flesh.* French translation, *Qui separe Jesus Christ*, i. e. *that separates Jesus Christ.* The Rhemist hath it *that dissolveth Jesus.* And all this from the Vulgar, which hath it *qui solvit Jesum.* I will not charge the Louvain Divines here with mistranslating the Vulgar; I only observe that they adhere to it stiffly when it departs from the Greek, as it does here by the confession of the authors of the *Mons* Testament.* Nor does it only depart from the Greek, but without sufficient ground: for, whereas it is pretended that the Vulgar reading is grounded upon ancient copies, and that the *Nestorians*, and such as divide the *Divinity of Christ* from his *Humanity*, have corrupted the text; a late learned writer of the Church of Rome hath sufficiently showed that there is not sufficient ground for this charge.† He does maintain that the present Greek is followed by the Oriental versions, by St. Cyprian and St. Polycarp, and that that of the Vulgar is not very ancient: and that it is probable it came as a marginal note first, and afterwards crept into the text.

1 John v. 1. *Whosoever believeth that Jesus is the Christ;*

* Bishop Kidder appears to have overlooked the remarkable reading of the first Louvain edition (1550), "qui ne confesse point Jesus," which also is repeated in a Paris edition (fol. 1587). Also M. de Marolles reads, "qui ne "confesse point que Jesus Christ soit venu."

† P. Simon, Hist. Crit. du Texte de N. T. p. 356.

French translation, *Quiconque croit que Jesus Christ est le Christ.* These Divines of Louvain have no pretence from the Vulgar, nor (I dare affirm it) from any version extant. It is their own entirely; *whosoever believeth that Jesus Christ is the Christ,* is the sense of their version. Any man that understands common sense amongst Christians must see the egregious folly of it. And these men do, where there is only *Jesus* in the text, not only here, but ver. 5 of this chapter, add the word *Christ,* and that without the warrant of the Greek or Vulgar, though they spoil the sense of the place by it. I pass by their rendering of ver. 6, 8, of this chapter. They agree with the Latin; and I should be too long if I should insist upon all the differences between the Vulgar, and the present Greek; and upon which consideration also I pass by their version of Jude v. 22.

Rev. v. 10, 12. *Kings,* v. 10. French translation, *Royaumes,* i. e. *Kingdoms;* it is indeed *Regnum* in the Vulgar Latin; but the authors of the Mons translation agree with the English, and the Greek, and Syriac; and so does Amelote also.* I have also reason to believe that the copy of the Vulgar, before Clement VIII.,† had it *Reges.* I find in a French Bible, printed 1534, at Antwerp, which is a translation of the then Vulgar, and was printed by order of Charles V., that it is rendered to the same sense with our English. This agrees with what follows also, *viz. Priests,* which our French translation (after its manner) turns into *Sacrificateurs,* i. e. *Sacrificers.* If the first were duly translated by *Kingdom,* the following might as well have been turned by *Priesthood.*‡ What we render *Riches,* v. 12, the French translation turns by *divinité,* according to the Vulgar.§

Rev. xviii. 20. *Holy Apostles;* French translation, *Saints, Apostres,* i. e. *Saints, Apostles.* Thus do these Louvain Divines render it. And yet the Vulgar Latin agrees with

* And M. de Marolles.

† Whose Bible was first published in the year 1592.

‡ The original Louvain edition of 1550 reads, "roys et prestres."

§ In this it agrees with Amelote and the version of Mons; but M. de Marolles has "la richesse."

our version, and so do the versions of the Vulgar also, *viz.* that of Rhemes, of Mons, of Amelote, and the old version of the Louvain, printed at Lyons, and that printed at Antwerp, 1534.

Matt. i. 11. *About the time they were carried away to Babylon;* French translation, *Quand ils furent transportez en Babylon,* i. e. *when they were transported in Babylon.* It is very certain, as to matter of fact, that it was *before* the transportation that Josias begat his children, for he died before that captivity. Nor will this rendering of the Vulgar *in transmigratione Babylonis* by any means justify this French translation; for, besides that it does not answer this French version, so it is not hard to give a sense of the Vulgar, that is consistent with the matter of fact. Thus the Vulgar renders the whole verse: *Josias autem genuit Jechoniam, et fratres ejus, in transmigratione Babylonis.* Now the *fratres ejus* may be said to be *in transmigratione Babylonis,* though the *genuit* cannot. The other Popish versions of the Vulgar have showed greater care. That of Rhemes keeps strictly to the Vulgar; that of Mons and Amelote render it, *vers le temps,* &c. i. e. *towards the time* that the Jews were carried into Babylon; in which they agree with the Greek, with our English, and with matter of fact.

Matt. i. 25. *Till she had brought forth,* &c.; French translation, *Quand elle enfanta,* i. e. *when she brought forth.** And yet the Vulgar Latin hath it, *donec peperit,* agreeably to our English, and to the Greek; and the Testament of Rhemes is conformable to them: nor is there any reason we should forsake this version: we can defend it, as it is, both against the Jews and the followers of Helvidius.

Matt. xix. 1. *These sayings;* French translation, *Ces propos:* by an obsolete word, used indeed in the old Louvain edition, printed A.D. 1599. But the later interpreters have

* The passage is found to wear a different appearance, if *the whole of it* be given: "Et ne l'avoit point connue quand elle enfanta son Fils premier "né," where the tense, *avoit connue,* must be attended to. The same reading is found in the original Louvain edition of 1550. The Mons version is nearly similar. Amelote has "lorsqu'elle enfanta."

thought fit to choose a word of common and present use. Amelote renders it, *son discours:* the Mons version, *ces discours.*

Mark iii. 29. *In danger of eternal damnation;* French translation, *Coupable d'un peché éternel,* i. e. *guilty of an eternal sin.* I do not blame our Louvain Divines here, because the Vulgar hath it *reus æterni delicti.* But yet there is no reason, however, to adhere to the very words of the Latin here, because the sense of those words may be more intelligibly expressed. And this Amelote hath done, who renders it by *Coupable d'un crime qui ne sera jamais pardonné,* i. e. *guilty of a crime that shall never be forgiven.** The same may be said as to Luke ii. 15, where what we render *this thing,* these *Louvain* Divines have rendered by *ce verbe,* i. e. *this word:* wherein indeed they exactly follow the letter of the Vulgar, and so far I charge them not; but then they more adhere to the letter than the sense of the place. And this the authors of the version of Mons were aware of, and, therefore, have only *ce,* and take no notice in their text of *verbum* in the Latin; Amelote does the same thing. And the old Louvain version renders it, *ceste chose,* i. e. *this thing,* as our English does. It is well known that the Hebrew דבר signifies not only *word* but *thing,* and that according to the subject-matter, to which the τὸ ῥῆμα in Greek answers exactly.

Luke vii. 3. *The Elders.* French translation, *des Prêtres;* i. e. *the Priests.* These Louvain Divines are singular in their version here; and whereas they pretend to translate the Vulgar Latin, yet they depart from it whenever they please. For the Vulgar here agrees with our English version, and renders the Greek by *Seniores;* the Mons Testament by *Senateurs;* Amelote by *Anciens;* and so does the old Louvain; and the Rhemists by *the Auncients.*

Rom. i. 4. *With power, according to the Spirit of Holiness, by the resurrection of the dead:* which words are thus rendered by the Vulgar, *In virtute secundum spiritum*

* M. de Marolles renders it by "coupable d'une condamnation éternelle:" the Mons version agrees with the Louvain.

sanctificationis, ex resurrectione mortuorum, &c. This version agrees well with our English. Let us see how our Divines of Louvain render the Vulgar Latin. Thus they do it —*Par la puissance qu'il a reçue de faire les miracles, par l'esprit de sanctification des siens, et par la resurrection des morts;* i. e. *By power which he received to work miracles, by the spirit of sanctification of his own, and by the resurrection of the dead.* Let any man judge if this be a true translation of the Vulgar. It is a paraphrase rather, or a short comment; an addition to the text, without any notice to the reader, by any different character, what is text, and what is not. This is very unfair, and does not become men of probity and sincerity, but rather speaks great negligence or fraud, for it is to be considered that these men add to the text. They consider not the variety of particles, not only in the Greek text, but in the version of the Vulgar Latin. The Ἐν, κατὰ, ἐξ; the Latin *In, secundùm, ex,* are all rendered alike by these Louvain Divines, viz. by *par.* Amelote, indeed, was so careful, that he renders them by three several French particles, viz. *dans, selon,* and *par.* The authors of the Mons translation do so also; so do the Rhemists also observe a difference, and turn them by *in, according to, by.* Our Louvain Divines are not so nice, — it is no matter what the Vulgar does, they will use their freedom.

Gal. v. 19. *Lasciviousness;* Vulgar Latin, *Luxuria;* Mons, *la dissolution;* Amelote, *la lascivité;* Rhemists, *lecherie.* But though here be a considerable agreement in these versions, our Louvain Divines turn it by, *insolence.*

1 Cor. iv. 5. *Praise;* French translation, *la louange qui luy est due;* i. e. *the praise that is due to him.* Whereas there is nothing but *praise* in the Vulgar, the rest is added by the Louvain Divines, without any distinction of character.

1 Cor. xi. 10. *For this cause ought the woman to have power on her head because of the angels;* French translation, *Partant la femme à cause des Anges, qui la voyent, doit avoir sur sa tête un enseigne qu'elle est sous puissance;* i. e. *Therefore the woman, because of the Angels who see her, ought to have upon her head a mark that she is in sub-*

jection; Vulgar Latin, *Ideo debet mulier potestatem habere supra caput propter Angelos.* The fault which I find with these Louvain Divines is only this, that they do not give us the strict version of the Vulgar, which they pretend to translate, but add words of their own to the text, without any different character, which our English hath not done,* nor ought any interpreter to do.

Eph. iv. 12. *For the perfecting of the Saints;* Vulgar Latin, *ad consummationem sanctorum;* French translation, *pour l'assemblage des Saints;* i. e. *for the coagmentation* (or joining together) *of the Saints.* I do not deny but that the Greek word † may insinuate such a sense, and I will allow that it refers to architecture, and that it is well enough expressed by this French word, which implies no less. But these men pretend to turn the Vulgar, and all the question betwixt us is, whether or no they have done that truly. Our English expresseth the sense of the Vulgar better; and the Popish versions agree in the same sense. The old Louvain version renders it by, *pour la consummation des Saints.* The Rhemists, *to the consummation of the Saints.* That of Mons by, *afin qu'ils travaillent à la perfection des Saints;* i. e. *that they may labour for the perfection of the Saints.* And Amelote thus, *pour rendre les Saints parfaits,* which amounts to our English, *for the perfecting of the Saints.*

Phil. ii. 17. *Service*; Vulgar Latin, *Obsequium;* French translation, *la Liturgie.* I appeal to any indifferent man, whether this be a translation of the Latin or not. The Rhemists render it as we do, by the word *service;* so does Amelote, and so it is in the old edition of Louvain, printed at Lyons, A.D. 1599, and in an older edition of the French Bible, printed at Antwerp, A.D. 1534. These men retain the Greek word, and are so far from the regard which was due from them to the Latin, that they render it not at all. The reader, who considers how they have rendered Acts xiii. 2, and knows the doctrine of that Church, will easily understand the drift of these Louvain Divines in this place.

* Neither have Amelote, Marolles, nor the Mons editors done so.

† Gr. Καταρτισμός.

Phil. iii. 2. *The concision;* Vulgar Latin, *concisionem;* French translation, *la circoncision.* These men seem to have no regard to truth. For here not only the Greek, but their Vulgar, that of Antwerp, their old Louvain translation,* that of Rhemes and Amelote are against them. They all agree with the English, but these Divines stand alone by themselves.

Col. ii. 18. *Worshipping of Angels;* Vulgar Latin, *Religione Angelorum;* French translation, *Religion donnée à Moise par des Anges;* i. e. *Religion given to Moses by Angels.* According to this account of things, the words contain only a warning against being seduced by the Law of Moses. I will by no means enter into disputes, but keep myself to my design. It is most certain that these Louvain Divines have not dealt sincerely with the reader, in pretending to translate the Vulgar, when they do in truth add to it, and put their own sense upon it. *The Religion of Angels* can never be proved to import the Law of Moses. These Divines add to the text, to avoid its force against the practices of the Roman Church. Whereas the old Divines of Louvain keep strictly to the Vulgar Latin, without any such addition; so do the Rhemists also, and the Antwerp Bible. The Syriac understands the place of the worship of *Angels;* and the Mons Testament and Amelote also interpret the place of the superstitious worship of *Angels.* The latter of these, in his Preface to this Epistle, tells us of certain philosophers, followers of Plato, who held the *Angels* to be *Gods,* and architects of the world, and paid them particular honours, served them with certain ceremonies, and advanced them above *Jesus Christ,* and feigning that they were, by certain visions, engaged to this worship: and that St. Paul does in this chapter fortify them, to whom he writes this Epistle, and in these very words of this 18th verse, against these illusions: he adds, that these seem to be the *Angelici* mentioned by St. Augustin, a sect that had taken

* The word "circoncision" has, however, perhaps by mistake of the printer, found its way into the Paris edition of 1587, folio: and into Amelote's second edition (12°. 1668). The Mons editors translate, *les faux circoncis.*

root in Phrygia, and condemned by the Council of Laodicea, Canon xxxv: and that Theodoret affirms that this sect had built several oratories to St. Michael, to which was opposed the Temple of St. Michael at Coloss, where God alone was adored, and the Archangel honoured as a creature.

1 Tim. iii. 11. *Grave;* French translation, *Publiques*, i. e. *Publick.* The Vulgar renders it by *pudicas.* Nothing can defend this version of our Louvain Divines. We may, indeed, suppose it an error of the press; but there is no notice of it; and we shall find a great number of these errors besides.

2 Tim. iv. 11. *For the ministry;* Vulgar Latin, *in ministerium.* The Rhemists, *for the ministery;* Amelote, *dans le ministère.* Mons translation, *pour le ministère de l'Evangile.* Old Louvain translation, *pour servir.* Here's agreement sufficient, and all comes to the same sense: but these Louvain Divines render it, *pour me servir de Diacre*, i. e. *to serve me as a Deacon.*

Heb. i. 7. *Ministers.* The Vulgar hath it, *ministros.* The other Popish translations agree with the Vulgar, as our English version doth. That of Rhemes renders it by *ministers;* and of Amelote, by *ministres;* so it is also in that of Mons, and so it is also in the old edition of the Louvain Divines. It ought to be so in this translation of the Louvain Divines; but these men have a turn to serve; they must justify their translation of Acts xiii. 2: the Greek word here, must, therefore, either not be turned (*vide* Phil. ii. 17) with our French translation; or, if it be, it must serve their purpose; and, therefore, though against all reason and authority whatsoever, they translate it here by *Sacrificateurs*, i. e. *Sacrificers.* 'Tis very certain that there was no reason for their interpreting Acts xiii. 2 as they have done, unless they do think that a good reason which Monsieur Veron once gave, when he was asked why he turned that place to the same sense; the reason he gave was, *Because he had been often demanded by the Calvinists what Scripture mentioned that the Apostles said mass.**

* "Forasmuch as he (Veron) was a professor of controversies, he hath "adapted some passages to his own notions; as when he endeavours to find

Heb. vii. 22. *A Surety;* French translation, *Caution.* Here these Louvain Divines take a great liberty; for they depart from the Vulgar Latin, which renders it *Sponsor;* and the Rhemist interpreters of the Vulgar render it *surety,* as we have done. This is also the meaning of the Greek and Syriac word; nor does the Mons translation, Amelote, or the old Louvain version, render it by *Caution,* as these men do without any reason or authority.

Heb. ix. 10. *Until the time of reformation.* Here our Louvain Divines add to the text, without any difference of character. For whereas the Vulgar renders it, *ad tempus correctionis,* they render it, *jusques au temps que ces choses soyent corrigées.* A liberty this is which the old Louvain Divines did not take; they keep close to the Vulgar; and though the authors of the Mons version add to the text, yet they do it in a character which gives warning of it to the reader.

I shall now reflect upon some other questionable places, which the translators of the New Testament into French are accountable for; such are these that follow.

Acts xi. 30. *Elders.* This version of ours well agrees with the Greek and Syriac. The Vulgar renders it by *Seniores;* the Rhemists, by *Ancients.* But these men render it by *Prêtres,* i. e. *Priests;* whereas the old Louvain edition renders it to the same sense that our English does.

Acts xvii. 6. *The World.* French translation, *la ville,* i. e. *the City.* I must confess that our Louvain Divines have some pretence for this version, because the present Vulgar renders it by *urbem;* nor should I have mentioned this version, had they, in other places, kept to their copy; and had there not been great presumptions that the Vulgar did

" the word *Mass* in the 13th chapter of the Acts, v. 2, where he translates " 'as the Apostles celebrated mass to the Lord!' The reason that he gives " us for his translation in this place is, that the Calvinists had often demanded " of him in what part of Scripture it was expressed that the Apostles recited " Mass."—Simon's Critical History of the versions of the New Testament, p. 237.

not, from the beginning, thus turn the Greek word:* it is an easie change from *orbem* to *urbem;* and it is very probable that it ought, in this place, to have been *orbem* in the Latin copy of the Vulgar. My reasons are these: (1.) The Vulgar never renders the Greek word in any other place of the New Testament, as it is supposed to do here, by *urbem*, but constantly by *orbem*, as I suppose it should be here. Wherever it renders this Greek word besides in the New Testament, it is constant to itself. This will appear to any man that will compare the Greek and the Vulgar in the following places: Matt. xxiv. 14. Luke ii. 1, iv. 5, xxi. 26. Acts xi. 28, xvii. 31, xix. 27, xxiv. 5. Rom. x. 18. Heb. i. 6, ii. 5. Apoc. iii. 10, xii. 9. These, with this, (Acts xvii. 6,) are all the places in which this Greek word is found and translated by the Vulgar, and it is constantly, except this one place, (Acts xvii. 6,) turned agreeably to *orbem*, which I contend for here. Indeed, the Greek word is found in our present Greek copy, (Apoc. xvi. 14;) but there the word is not turned by the Vulgar at all. Of which, it is no hard matter to give an account, were it not too great a digression. (2.) This rendering, which I contend for, is more agreeable to the context. *These that have turned the world upside down,* (*et huc venerunt,* Vulgar Latin,) *are come hither also.* It would be nothing to the purpose to have said, that they who have disturbed that city were come thither also; but very pertinent to warn the citizens that they had disturbed other places before. (3.) Nor do I want authority on my side. The Greek and Syriac versions give great assurance that this is the meaning of the place; and we may collect something to the same purpose from the Popish versions also. The Rhemists are strict interpreters of the Vulgar; and yet they render it by *world,* (agreeably to *orbem,*) the translation of Mons, by *toute la Terre,* i. e. *all the Earth* (as it is in the Syriac versions): the old Louvain translation hath

* There is something more than "presumption," that the Vulgate did not always read *urbem;* since in Plantin's edition of 1574, we find *orbem* in the text, (while *urbem* is remanded, as a various reading, to the margin:) as remarked by the Bishop at p. 109, *infra.*

le monde, i. e. *the world.** It is true, indeed, that Amelote (in his first edition at Paris, A. D. 1666,) renders it, *la ville*, as our Louvain Divines do; but then it is as true, that the same man (in his edition at Paris, A. D. 1686,) hath rendered it by *toute la terre*, i. e. *all the earth*, and hath altered his former version in the remaining word of the verse also, which does much confirm what I contend for; for, whereas, in his former edition, he turns those words, *are come hither also*, by, *et qui sont venus icy*, i. e. *and who are come hither;* in his latter edition he turns them thus, *et qui sont venus icy pour le mesme effet*, i. e. *and who are come hither for the same purpose.* I may add to what hath been said, that it is certain that several copies of the Vulgar Latin have *orbem* in the text. We have two printed by Plantin, (before the copy of Clement VIII., which is now followed,) one of the New Testament by the Divines of Louvain, A. D. 1574: another of the whole Bible printed by him also, A. D. 1582, and that by the care of the Divines of Louvain also. In both these, we find *orbem* in the text, and whoever understands the care of these men, cannot suspect their integrity in this matter. Moreover, in the French Bible printed by the order of Charles V., viewed by the Louvain Divines, and printed accordingly at Antwerp, A. D. 1534, it is, from the Vulgar, rendered *le monde*, i. e. *the world*, as our English hath it.

Acts xvii. 9. *Security.* French translation, *l'excuse;* i. e. *excuse.* It is very plain that this is no true rendering of the Vulgar, which renders it by *satisfactione;* i. e. *satisfaction.* The Mons renders it by *caution*, the old Louvain by *satisfaction*, agreeably to the Vulgar version, and the English, and Testament of Rhemes.

Ver. 30. *Winked at.* French translation, *ayant pitié;* i. e. *having pity.* This is an extravagant translation; for the Vulgar renders it by *despiciens;* and the other Popish versions are very far from agreeing with this version.

Acts xxvii. 13. Ἀραντες ἄσσον. Vulgar Latin, *cum*

* Namely, both the first edition of 1550, and the latter one of 1587.

sustulissent de Asson. French translation, *ayant levé l'Anchre d'Asson.* These Louvain Divines have added to the text without giving notice to the reader by a different character. It is true the Vulgar seems to understand *Asson* to be the name of a place, and therefore it is no wonder this version should follow that. And though it do not appear that it signifie any place, yet I cannot blame these men for following their copy. But this will not excuse their addition. I pass by the following verse, because therein these interpreters follow the Vulgar: and so they do, chap. xxviii. 11, where what we render *Castor and Pollux,* they render by *Castors.* Though the old Louvain version, Amelote, and that of Mons, agree with our English version.

1 Cor. ii. 13. *Comparing spiritual things with spiritual.* Vulgar Latin, *spiritualibus spiritualia comparantes.* Here is a perfect agreement between the English and Vulgar Latin. The Rhemists turn it, *comparing spiritual things to the spiritual.* But our Louvain Divines render it by, *approprians les choses spirituelles à ceux qui sont spirituels;* i. e. *appropriating spiritual things to spiritual persons.* I leave it to any indifferent person to judge which of these versions best agrees with the Vulgar. The case is plain, that we have rendered *comparantes* in the Vulgar better than they have done, who are not agreeable to the text of the Vulgar, and render it very differently from Amelote and the authors of the Mons Testament.

1 Cor. viii. 4. *And that there is none other God but one.* Vulgar Latin, *Et quod nullus est Deus nisi unus.* Whoever considers the Greek, the Syriac, the Vulgar and the context, cannot doubt of the truth of our English version of this place. But besides all this, it is further justified by the most celebrated versions of the Vulgar that are in vogue with the Church of Rome. The old Louvain version agrees exactly with ours. The Rhemists turn to the same sense, and so does Amelote, and the authors of the translation of Mons. But these Louvain Divines turn the words to another sense, against all the reason of the thing, the authority of the

Vulgar, and of the other Popish versions; for thus they turn these words, *et qu'il n'y a aucun Dieu;* i. e. *and that there is no God.*

1 Cor. ix. 3. *Examine.* Vulgar Latin, *Interrogant.* Our rendering agrees with the Vulgar, and with the Rhemists. The old Louvain renders it by *examinent;* but these Louvain Divines by *contrôllent.*

Phil. ii. 11. *And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* Vulgar Latin, *et omnis lingua confiteatur; quia Dominus Jesus Christus in gloria est Dei Patris.* Thus these words are rendered by our Louvain Divines, *et que toute langue confesse que le Seigneur Jesus Christ est en la gloire de Dieu le Pere;* i. e. *and that every tongue confess that the Lord Jesus Christ is in the glory of God the Father.* The words of the Vulgar, as they are distinguished in the ordinary copy, do not infer the sense which this version gives them. For the confession may well belong to what goes before; and then the ground of it follows, *quia Dominus Jesus, &c.* But I lay no great stress upon this reflection.

Heb. xi. 3. *Of.* Vulgar Latin, *ex;* French translation, *par;* i. e. *by;* which quite destroys the sense of the place, and by no means agrees with the Vulgar Latin, which these men pretend to translate.

I shall next observe some gross *Omissions* in this translation of these Louvain Divines. I shall pass by those of the Vulgar, and only mention such omissions as the Vulgar will not warrant.

Rom. xii. 9. *Cleave to that which is good.* The word *good* is in the Vulgar, but is left out of the text by these Louvain Divines.*

Rom. xv. 3. *Of them that reproached thee.* These words are in the Vulgar, but are omitted by these translators.

* In fact, they leave out more, having only the words *vous tenans attachez tousiours.*

Rev. i. 4. *Seven.* This is in the Vulgar, but omitted in our French translation.

John, vii. 22. *Therefore.* Vulgar Latin, *Propterea.* This is omitted by this translation, both in the 21st and 22d verses; for it is a question, to which the διὰ τοῦτο belongs.

2 Cor. iv. 2. *Commending ourselves to every man's conscience.* Thus it is also in the Vulgar Latin. But this translation leaves out what is in the Latin, though it quite spoil the sense of the place. Thus it is rendered by these Louvain Divines, *nous approuvans toute conscience,* &c.; i. e. *we approving every conscience of men.* In the very next verse, *if our Gospel be hid;* the *French* translation leaves out the word, *hid,** though it be in the Vulgar, and the sense of the place be imperfect without it.

2 Cor. vii. 11. *What clearing of yourselves.* This is omitted by these Louvain Divines. But it is rendered by *defensionem* in the Vulgar, and by *defence* in the old Louvain version.

Eph. iv. 31. *With all malice.* Vulgar Latin, *cum omni malitiâ.* These words are also left out by our Divines of Louvain. But the old Louvain Divines have these words.

Col. ii. 14. *Which was contrary to us.* The Vulgar reads thus: and the Rhemists have it so; and the old Louvain agrees with them; yet our new Louvain Divines omit these words.

1 Thess. i. 1. *Grace.* This is in the Vulgar and the old Louvain, though omitted in this version.

Heb. viii. 12. They omit *For,* though it be in the Vulgar; and ch. xii. 27, *Things that are shaken,* which the Vulgar expresseth by *mobilium,* is omitted in this translation.

1 John, ii. 1. *Righteous,* the Vulgar Latin hath it; so hath the old Louvain. These translators omit it, though it cannot be spared. Again (ver. 9), these translators leave out the particle *and;* and then their translation amounts to

* "*Si notre Evangile est encore.*"—Bordeaux Test.

thus much: *He that saith he is in the light, hateth his brother*, &c.

The other omissions are not to be charged upon our Divines of Louvain, because they are such as are warranted by the Vulgar, which they pretend to translate. These are such as follow:—Matt. vi. 4, 6, 13, 18; Luke xi. 2; John x. 42; Acts xxiii. 9; 1 Tim. iv. 12; 1 Pet. i. 7; Rev. i. 10; ch. ii. 9, 15.

I shall now reflect upon the *Additions* which these Louvain Divines have made to the text, and such as the Vulgar will not warrant. Some of these I have, upon occasion, named already;—the rest follow.

Rom. iii. 10. *No, not one.* The Louvain Divines add to these words, out of their own heads, *devant la foy*, i. e. *before the faith.* The Vulgar hath no such thing; nor the old Louvain version.

1 Cor. vi. 13. *The Lord for the body.* French translation, *Le Seigneur pourvoira au corps.* Here they add to the text, which the Vulgar and old Louvain do not.

1 Cor. ix. 5. *Have we not power to lead about a sister, a wife?* These Louvain Divines add, *Pour nous servir en l'Evangile, et nous souvenir de ses biens;* i. e. *To serve us in the Gospel, and relieve us out of her goods.* In the Vulgar and old Louvain there is nothing to this purpose.

1 Cor. xi. 26, 27, 28. *Bread.* There is no epithete in the Vulgar, in any of these places, nor in the old Louvain. But these men render it (ver. 26) by *pain vivant;* i. e. *living bread:* ver. 27, by *pain de vie;* i. e. *bread of life;* and ver. 28, by *pain vif.*

2 Cor. i. 12. *For our rejoicing is this.* These men add, *A sçavoir le tesmoinage de nôtre gloire;* i. e. *The testimony of our glory.* There is nothing of this in the Vulgar or old Louvain.*

Gal. iv. 3. *Elements of the world.* These men add, *Sous la loy.* The Vulgar hath it not, nor the old Louvain.

1 Thess. iv. 13. *That sleep in Jesus.* French trans-

* Possibly it may be an error of the press.

lation, *Qui dorment du sommeil de paix en Jesus.* The old Louvain and Vulgar will not warrant this addition.

Heb. v. 7. *Was heard, in that he feared.* These Louvain Divines adds these words: *Quand il a esté resuscité;* i. e. *When he was raised again.* But there is no such thing either in the old Louvain or Vulgar.

Heb. viii. 2, 6. *To minister.* ver. 2 (which our interpreters render by *Litourge,* in which they do not follow the Vulgar) they add the word *sacrificateur.* And to the word *Ministry,* ver. 6 (which they render by *Litourgie,* rejecting the Vulgar) they add *sacrificature.* And yet the Vulgar and old Louvain give them no occasion for so doing.

Heb. x. 9, 18. To these words (ver. 9), *He taketh away the first,* our translators make bold to add to the text the word *sacrifice.* And (ver. 18) to these words, *There is no more offering,* they add *légale,* i. e. such as the law of *Moses* required. There is nothing in the Vulgar or old Louvain version will justify these additions. But these Louvain Divines make no scruple to add these words, that they may support the *Romish* doctrine of the *sacrifice* of the *mass.* These are foul arts indeed; and they have no reason to pretend, nor shadow of authority for their excuse.

1 Pet. iii. 15. *Of the hope.* These men add, *et de la foy.* But there is no such thing in the Vulgar.

1 Pet. v. 3. *Over God's heritage.* In the Greek it is only *τῶν κλήρων.* The Vulgar Latin renders it, *in cleris,* keeping to the Greek word; so far is the Vulgar from determining the sense to persons or things, much less to particular persons or a separate order of men. But our Louvain Divines are not scrupulous and nice in this matter. They have it thus: *Sur le clergé, ou sur les heritages du Seigneur;* i. e. *Over the clergy, or over the heritages of the Lord.* It is not agreed yet, that by *κλήρων* in the text is meant persons; and if it were, it is not certain that the clergy, exclusively to the rest of God's people, are meant. Be all this as it will, these men have not done sincerely, nor as becomes strict interpreters, not having kept to the Vulgar, which they pretend to translate. Father Amelote, in his notes upon this

place, does observe, that *in cleris* in the Vulgar here does not signify, *dans le clergé.* And therefore he does not render it thus; nor do the authors of the Mons version expound *heritage* by *clergy* in the text of their version, but render the word as our English doth.*

2 Pet. iii. 17. *Error of the wicked.* In the Vulgar it is, *Insipientium errore;* i. e. *The error of the foolish.* This is, by our Louvain Divines, expressed by *Erreur des méchans érétiques;* i. e. *The error of wicked heretics.*

1 John ii. 14. *The wicked one.* These Louvain translators, without any regard to their copy, the Vulgar, or their predecessors the old Louvain Divines, have, out of their own heads, added to the text *et ses ministres;* i. e. *and his ministers.*

Rev. xviii. 20. *Holy apostles.* This agrees with the Vulgar, and with the old version of the Louvain Divines; but these new Divines will render it, *saints, apostres.*

There are in this translation, indeed, a very great number of *additions* to the text, if by the text we understand the present Greek. But these Divines of Louvain are not to be charged with them, because they are found in the Vulgar. The reader that is curious may find some of them in the following places: Matt. xxv. 1; Acts xviii. 7; xxiii. 25; Rom. iv. 5; viii. 28; 1 Cor. xii. 28; xvi. 19; 2 Cor. i. 6, 7; Phil. iv. 8; 1 Pet. v. 2; 1 John ii. 14; Rev. ix. 11; xviii. 20.

I might add to what hath been said, very fitly, in this place, that these Louvain Divines, instead of giving the reader a strict version of the Vulgar, do impose upon him a sense of their own, and take the liberty of a *paraphrast,* instead of keeping to the strict rules of a good interpreter.

Thus they do (1 Cor. xi. 10), as I have remarked upon another occasion. And ch. xvi. 9, where we read, *A great door and effectual;* and the Vulgar hath it, *Ostium magnum et evidens;* these men render it by *Tres grande et favorable occasion.* This is a liberty which the old Louvain Divines

* Of the old Louvain version, the edition of 1550 reads "sur la clergie," and that of 1587, "sur la clergie et peuple."

would not take. They truly render the Vulgar by *Une grande et evidente porte.* I do not contend about the sense of the place; but these men ought not to give a *comment* when they undertake a version only. And though they thought fit thus to turn the place, they ought to have added some marginal note or remark for the reader's use. Thus, Col. ii. 20, *Living in the world.* These men add to the very text, *et dessous la Loy,* by way of explication, when there is no such thing in the Vulgar, nor in the old Louvain edition. Amelote takes not this liberty, and the authors of the Mons make a distinction of character between the text and their supplements. Verse 22, they take the same liberty, where, after the word *using,* they add, *estant establies,* i. e. *being established.* And yet the Vulgar and old Louvain edition hath nothing like it. Again, Heb. ix. 22, we read it, *without shedding of blood is no remission.* Both the Vulgar and the old Louvain versions agree exactly with ours. These men render it thus, *sans effusion de sang des bestes la souilleure légale n'est point ostée,* i. e. *without the effusion of the blood of beasts legal impurity is not taken away.* There are several other such places as these, where these men add to the text of the Vulgar; *viz.* 1 Pet. i. 4; 2 Pet. i. 14; and ch. ii. 4.*

Having showed in many particulars how inconsistent this version is with the Vulgar, which it pretends to translate; and that of the old Louvain Divines, whose it pretends to be; I shall now show how inconsistent it is with itself.

Matt. iv. 10. *Thou shalt worship the Lord thy God, and Him only shalt thou serve.* This place is perfectly parallel to Luke iv. 8. There can be no pretence for any difference in the version. And yet these Louvain Divines are herein inconsistent with themselves; for they give a version of one place different from what they had given of the same words

* This last-cited verse may be adduced as a notable instance: "Car si "Dieu n'a point pardonné aux Anges qui ont peché, mais les a jettez en "l'abîme du Tartare, les y tient liez par les chaînes d'Enfer, et les a livrez "pour être reservez au jugement, à estre plus tourmentez."

before, as hath been observed elsewhere upon another occasion. The same may be said of Matt. xv. 5, and Mark vii. 11, where (without the authority of the Vulgar Latin) these men give us a different rendering of the same words, though they are parallel places.

Acts xi. 30. What we render *Elders*, they render by *Prêtres*, i. e. *Priests;* and yet the Vulgar hath it *seniores*. This they do also, Acts xv. 22, and ch. xxi. 18, where the Vulgar hath it as before. This is not to follow their copy; nor do they consist with themselves. For, in other places, they render the same word by *Anciens* (Matt. xxvii. 1, 3, 12). And by *Vieillard* (1 Tim. v. 1). So that they do not follow the Vulgar, nor agree with themselves. They depart from it frequently, and follow it where there is least reason: an instance of which we have, and a notorious one, in Acts xx. 17. *The Elders of the Church*, one might have expected they should have translated by *Priests of the Church*, considering how fond they are of translating the word *Elders* by *Priests* in other places: no wonder they should translate *Elders* by *Anciens*, (Matt. xxvii. 1), because they are expressly said to be *Elders of the People*, and, consequently, to be reckoned among the laity; but these are called *Elders of the Church*. And these very translators, ch. xiv. 22, where, it is said, *They ordained Elders in every Church*, translate the word *Elders* by *Prêtres*, i. e. *Priests*. Yet in this place they translate *Elders of the Church* by *les plus agés de l'Eglise*, i. e. *the more aged of the Church*. The Vulgar Latin hath it indeed, *majores natu Ecclesiæ;* but the context assures us they were *Ecclesiastics*. Father Amelote renders it by *Prestres*, i. e. *Priests;* so does the Mons Testament also,* and these men might have done it here with more show of reason than elsewhere; but they who regard not the Vulgar elsewhere, are tenacious of it where there is no cause.

Acts xxvi. 1. Ἀπελογεῖτο; French translation, *commença à rendre raison*, i. e. *began to render a reason*. I do not quarrel about their rendering, because herein these men follow the Vulgar Latin. I only show that they do not the

* And M. de Marolles agrees with them.

part of good interpreters in that they are not consonant to themselves: for (ver. 24) where there is the same word in the Greek, and the same rendering in the Vulgar Latin, and the very same subject-matter, yet they alter their phrase: there they render Ἀπολογουμένου by *comme il se defendoit*, which is an argument of great levity in interpreters; and especially in them who pretend to be the Louvain interpreters; whereas the old Louvain translation is, in both places, conformable to the Vulgar, and consonant to itself.

Acts xxvi. 24, 25. In the same chapter we find as great a blunder as that mentioned above: *Festus said unto Paul*, Μαίνῃ, i. e. *Thou art mad;* French translation, *vous perdez le sens*, i. e. *you have lost your wits.* I dispute not the translation, but truly represent the folly and levity of the translators. For, whereas the Greek word is the same, the Vulgar version the same, the subject-matter the very same; yet these interpreters have used three several ways of rendering the same Greek and Latin word. The first, as is said, they render by *vous perdez le sens;* the second by *fou*, i. e. *a fool.* The third by *insensé*, i. e. *one that hath lost his sense.* In this they did not follow the old Louvain version, the authors of that took greater care.

1 Cor. x. 14. *Flee from idolatry;* French translation, *Fuyez l'adoration des idoles*, i. e. *Flee the adoration of Idols.* I do not here charge these men with departing from their copy, the Vulgar, in this place. That which they are blameable for is, that, in another place, where there is not only the same Greek word, but the Vulgar translates it to the same sense as it does here, these Louvain Divines, as inconsistent both with the Vulgar and themselves, render it by *Idolatry*, as may be seen by consulting their version of Gal. v. 20.

1 Cor. xvi. 9, with 2 Cor. ii. 12. Whereas, in one of these places they render *door* by *occasion*, (as I have observed before on another occasion), these new Louvain Divines forget themselves when they come to the latter of the above-named places. And though the Vulgar use the same word, *ostium*, in both places, and the subject-matter

be one and the same, yet what they render by *occasion*, in one place, they render in the other by *la porte*.

I shall conclude with representing to the reader some *Errata* of the press. These, indeed, are the least faults, but yet not to be excused in a work of this nature. Those to whom this care belonged ought to have prevented these *Errata*, or to have given the reader some notice of them; whereas they have done neither of them.

Matt. xxvii. 8. This version hath *Haseldema*, where the Vulgar Latin hath *Haceldama*, and the old *Louvain*, *Acheldemach*. Luke i. 27. This version hath *Anne* for *Aune*, as the old *Louvain* hath it. Luke iii. 1. *Cesa* for *Cesar*.* John ix. 2. *Sa* instead of *sa mère*. Acts xii. 4, where the following words are repeated, *voulant le produire après Pâques*. 1 Cor. vii. 9, *li* for *il*; ch. ix. 15, *nom* for *mon*; ch. xv. 29, *notalement* for *totalement*, as it is in the old *Louvain*. Gal. ii. 9. *Centils* for *Gentils*, as it is in the old *Louvain*. Col. ii. 13, *ensembe*† for *ensemble*, as it is in the old *Louvain*. 2 Thess. iii. 6, *tradiction* for *tradition*, as it is in the old *Louvain*. Heb. xii. 26, *mes*‡ for *mais*; ch. x. 30, *pleuple* for *peuple*. Jam. i. 1, *ttibus*§ for *tribus*. 1 John i. 3, *veu oüy* for *veu et oüy*, as it is in the old *Louvain*. Rev. vi. 16, *tône* for *trone*; ch. vii. 4, *tributs* for *tribus*; ch. xi. 18, *non* for *nom*, as it is in the old *Louvain*; ch. xvii. 17, *œuvres* for *cœurs*, as it is in the old *Louvain*; ch. xx. 5, *testes* for *reste*, as it is in the old *Louvain*; ch. xxii. 2, *Sanctè* for *Santé*, as it is in the old *Louvain*.

* This erratum is corrected in the copy which I used.
† This is corrected in my copy.
‡ This also is corrected in my copy, but not in Archbishop Marsh's.
§ Corrected in my copy, but not in Abp. Marsh's.

FINIS.

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THE END.

SUPPLEMENT.

The Rev. Mr. Serces' Tract. 1736.

It is not easy to judge, at this distance of time, what effect Bishop Kidder's Treatise produced on the English mind, or what influence it may have had in arresting the circulation of that false Testament in France. No public exposure of the book appears to have been made for more than forty years; with exception of a passing notice, in Lesley's "Case "stated, of the Church of Rome and the Church of "England," (issued in 1714), some further account of which will be found below. During that period, perhaps the Bishop's tract became partially forgotten; or, possibly, it may have gradually disappeared, under that silent but effective agency, which has long been employed by certain parties, for quietly removing out of the way all such publications as were thought dangerous to their cause.

In the year 1736 the subject of the Bordeaux Testament was again brought before the British public, by a person well qualified to throw light on that transaction, the Rev. James Serces. He was a native of Geneva; born in 1695. After studying theology with diligence and success, he was admitted to Holy Orders. A few years afterwards, he was invited into England; and about 1727 or 1728 was

appointed to the Vicarage of Appleby in Lincolnshire. He afterwards became Royal Almoner at the chapel of St. James in London, where he died in 1762.

Senebier, in his "Histoire littéraire de Genéve," (tom. iii. p. 33, edit. 1786,) states, that Serces published anonymously, in 1728, a tract, "De l'Idolatrie "de l'Eglise Romaine." I have not met with that piece. In 1729 he published, at Amsterdam, in the French language, a treatise upon Miracles, in opposition to the views of Dr. Samuel Clarke: and in 1736 put forth his very valuable pamphlet, "POPERY "AN ENEMY TO SCRIPTURE: or, an Account of the "several Methods pursued by the Church of Rome, "to sink the Authority of the HOLY SCRIPTURES: "and of the various Falsifications introduced in "some Versions of the NEW TESTAMENT, published "by the Divines of that Communion, in French and "English; particularly the last in *English*, by Dr. "W., Professor of Divinity at Doway." 8vo. London, pp. 112. The writers of his life in the *Biographie Universelle* do not appear to have known of this last work. Like many other treatises of merit, it had fallen into oblivion, and had become very difficult to meet with; but in the year 1849 it was reprinted, among the pieces forming a supplement to the new edition of Bishop Gibson's collection of tracts, entitled, "A Preservative against Popery."

The versions, which are the *chief* subjects of Mr. Serces' remarks, are, as the Title partly tells us, the Bordeaux Testament of 1686, and Dr. Wetham's New Testament in English, 2 vols. (Douay), 1730. Having already given a full account of this

latter book, in my work called "Rhemes and Doway," I shall say nothing further of it here.

Speaking of the numerous French translations of the Scriptures published during the seventeenth century—to which I have alluded at the beginning of this Memoir—he says, in his blunt, but forcible language, "Some *French* Divines boast, indeed, very "loud of the many versions, chiefly of the New Tes- "tament, published of late amongst them. But, for "God's sake, what sort of things are some of them? "Mere traps laid in the way of the ignorant, to "catch them unawares: no great wonder if their "reading was strongly recommended: well might "their authors have entitled them *The Newest Tes-* "*tament;* for surely no such had been seen before." [P. 29.]

Serces also quotes, and freely criticises, several of the other French versions; as that of the Louvain Doctors; that published at Mons by the Jansenists of Port Royal; those of Amelote, and Père Simon: but his severest censure is directed against that of Bordeaux, of which he speaks in the following terms of reprobation:—

"The *French* translation of the New Testament, "which, in point of corruption, richly deserves to be "preferred to all the others which I have met with, "was printed at *Bourdeaux* in the year 1686, with "the Approbation of two Divines, and the Permis- "sion of *Lewis D'Anglure de Bourlemont*, then "Archbishop of that see. Who were the authors of "it, is not well known: but it is plain their grand "aim was, to draw, at any rate, into the communion

" of *Rome* the ignorant and unwary readers. Nay,
" it cannot be doubted, but it was chiefly designed
" to pervert from their Faith the *French* Protestants,
" against whom the fiercest persecution had broken
" out the year before, by the repeal [on the 11th
" October, 1685] of the famous, and in itself irre-
" vocable, Edict of *Nantes*. Many *Refugees* in this
" kingdom can aver, that, after their own Bibles and
" other books of devotion had been violently taken
" from them, they had this version delivered to them
" in their stead, and were ordered to peruse it care-
" fully. This I mention the more willingly, because
" some *Roman* Catholics have taken pains to per-
" suade the world it had never been extant. Two
" Jesuits had the assurance to tell His Excellency
" the Baron *Hop*, then Ambassador from the States-
" General at Paris, it was a mere forgery, contrived
" by the Protestants to make the Catholics odious.*

" But that wise Minister, who, while he was in
" power, showed himself upon all occasions a zealous
" patron of the oppressed Reformed, was not a man
" to be shaken in his opinion by a Jesuitical asser-
" tion. He inquired more strictly into the matter;
" got a copy of the said version; and the next time
" the same gentlemen came to visit him, he con-
" vinced them of their falsehood by an unexception-
" able argument, and showed them the book itself.

* " This anecdote I had from the Rev. Mr. Guiton, who was
" then chaplain to His Excellency. And yet, some time after,
" another Jesuit endeavoured to get out of my hands the copy I had
" of this version; at the same time assuring me that it was one
" of the best that had been made of the New Testament."

"I did not hear they pleaded that the testimony of "the senses was not to be depended upon. Very "likely they did not think of that systematical eva- "sion; or they durst not resort to it." [P. 49.]

Among the "falsifications," with which Serces charges the translators, is that of attempting to pass off their version for that of the Divines of Louvain. "The version of Louvain was very well known; and "so far valued among the Protestants, that the "learned Mr. *Drelincourt*, in a little book he entitled "*Epitome of Controversies*, confuted every one of "the *Romish* doctrines by quoting the texts of Scrip- "ture, such as they stand translated in it: therefore, "these gentlemen thinking that a new edition of the "same would not be mistrusted by Protestants, they "endeavoured to impose upon them their new ver- "sion for that old one. Which was a mere bait, to "catch them unawares. Such good effects were "expected from this base trick, that M. Girodon did "not scruple to make use of it, to get credit to his "own translation." [P. 53.]

In reviewing the several faults of this book, he does not follow the order of Bishop Kidder; but brings together all the passages relating to one subject; beginning with the lighter faults, and going on to "those that are most substantial and of deeper "dye." He takes no notice of many of the passages adduced by the Bishop; but discusses at greater length some of the others which he had cited. Indeed, however strange it may appear, there seems good reason to think that Mr. Serces never saw the Bishop's "Reflections:" for it is scarcely to be

conceived, that he would have omitted all notice of a work of so much weight, by so distinguished a writer; and one which had treated the very same subject in a kindred spirit.

He proceeds to include in his charge of falsification the version of *Girodon;* which, for the reason given above at p. 32, he calls "the version of Rouen." "Another version, pretty nearly as bad, was pub-"lished at Rouen, first in 1702, and then in 1703, "by M. A. *Girodon*, a Royal Missionary, with many "Approbations: in the latter edition, which I have, "there is also the *King's* Permission for the printing "of it." [P. 54.]

I think it is plain, that he refers here to Girodon's *second* edition, of 1672, which was several times reprinted; but he had not heard of his earlier doings in this way in 1662; still less, of the existence of the first Bordeaux of 1661. So great care seems to have been taken to shroud those dishonest deeds in mystery, and so much success attended the efforts, that even learned and inquiring men, living not far from the times and from the scenes of those transactions, scarcely could catch a glimpse of their true character.

After Mr. Serces' masterly exposure, I have not observed any professed account of the Bordeaux Testament, until the publication of my own "Memoir" in 1827; except a short notice by Dr. Grier, in his Answer to Ward's "Errata of the Protestant English "Bible," (cited above), 4to. London, 1812. Preface, p. 30–34. Dr. Elrington, Bishop of Ferns, spoke of it in a Charge delivered to his Clergy in June 1827, a few months after my tract had appeared.

Remarks on some French Testaments subsequent to 1686.

We need not feel much surprise on finding that the Testaments of 1647, 1661, 1662, and 1686, were speedily withdrawn from circulation, and never were reprinted. They were too obviously constructed to serve a temporary purpose; were too glaringly unfaithful to the original, — too insulting to all Protestants, — and, I should hope, too distasteful to every candid and fair-minded Roman Catholic, to permit their long continuance as professed representatives of God's Holy Word. Perhaps some consciousness of those gross defects had led their patrons to prepare a somewhat milder and more honest version; which appeared in that volume which I have called Girodon's second edition, published in 1672. That revised version seems to have been favorably received; and, in fact, to have become a sort of standard Text for subsequent impressions during a period of at least thirty years. Mr. Serces, as we have seen above, mentioned two editions of Girodon's Testament, printed at *Rouen*, in 1702 and 1703. I have not chanced to meet with either of those *Rouen* books: but believe that they will be found to agree in the main points with some others published about the same time in *Paris*. One of these last, in 12mo., has its title, in red and black letters, "Le Nouveau "Testament," (&c., word for word as in 1672.) "Nouvelle edition. A Paris, chez Jacques Christo- "pher Remy, dans la Grande Salle du Palais, au "quatrième Pilier, vis-à-vis la Chambre des En-

" questes, à l'Ecu de Venise. MDCCI. Avec Appro-
" bation." The reverse is blank. Then follow the three "Approbations" of 1672; and the names of the books, one leaf. The Text, S. Matthew to S. John, p. 1–310 (wrongly so numbered for 300). Acts to Apoc. p. 1–381. Table of Epistles and Gospels, p. 382–388. Table of Principal Matters, p. 389–400. The Text agrees entirely with the edition of 1672, in all the passages in my "Synop-
" tical Table." I possess a copy, perfect as to the Text, but wanting the second Table.

2. Another edition, of the same year and size, has for imprint, "A Paris, chez Ed. Couteret." It is similar in Text, and Approbations, and Tables.

A perfect copy of this is in the British Museum.

3. A third, dated 1702, 12mo., bears the same Title, in black and red; with the imprint, "A Paris,
" chez Nicolas Le Gras. Au troisième Pilier de la
" Grande Salle du Palais, à l'L. couronnée. MDCCII.
" Avec Privilege et Approbations." The reverse is blank. The same three "Approbations;" except that in the first of them, the publisher has altered *Veron*'s initials, M.F.V., to those of *Girodon*, M.A.G.; yet he has retained the date of *Veron*'s Testament, 1646. It is a forgery, but a clumsy one. The text, Matthew to John, p. 1–300; Acts to Apoc. p. 1–380; Tables, p. 381–395. On the last, "De l'Imprimerie
" de Robert J. B. De la Caille, 1702." On reverse,
" Extrait du Privilege du Roi" to the publisher, Le Gras, ending, "Achévé d'imprimer pour la pre-
" mière fois en vertu du present Privilege, le 10 Jan-
" vier, 1702." A poor engraving of the Saviour and

His Apostles, by Raymond, is prefixed as frontispiece. I have a copy of this Testament. Another is in the British Museum.

This last edition appears to be an almost exact reprint of one issued by the same printer, Le Gras, in 1698. I have not seen the latter; but it was described by the Rev. Joseph Mendham, in a paper contributed by him to "The Protestant Journal" for Nov. 1834. It contains one marginal note (on Romans viii.), which is omitted from the editions of 1701 and 1702, "Le Merite des Souffrances."

The edition of 1701 is that mentioned by Dr. Charles Lesley (whom Dr. Johnson called "a reasoner that cannot be reasoned against") in his powerful tract, "The Case stated between the "Church of Rome and the Church of England;"* where a Roman Catholic (L.) and a Protestant (G.) hold a dialogue, from which the following is an extract:—

L. "To answer your objections of our locking "up the Scriptures from the people, we have them "now translated into the vulgar tongues of each "country, particularly in France, where they are "publicly sold in the shops."

* "The Case Stated between the Church of Rome and the "Church of England, wherein is shown that the Doubt and the "Danger is in the former, and the Certainty and Safety in the "latter Communion. In a Conversation between an English Roman "Catholic Nobleman, and a Gentleman, his Friend, of the Church of "England." 8vo. London, 1714; reprinted in Lesley's Works, 2 vols. fol. London, 1721; 7 vols. 8vo. Oxford, 1832; also, 12mo. Dublin, 1823; and in the collection called "The Churchman "Armed against the Errors of the Time," 3 vols. 8vo. 1814.

G. "This, instead of an answer to the objection, "is a confessing to it, and owning it to have been "just and necessary. And thus much your people "have gained by our Reformation! But alas! my "Lord, what have they gained? There is something "worse than even a total locking up the Scriptures "in these translations; that is, a corrupting the Text "to deceive the people, different from even your "own Vulgar Latin translation, which you have "authorised. This is made apparent in the collec-"tion,* printed here at London, of the many texts "thus evidently abused, both by adding to them and "taking from them, and misinterpreting them, in the "French New Testament printed in France for the "use of the new converts there. And this has occa-"sioned the suppression of that New Testament, "insomuch that few of them are to be found, at least "they are not publicly sold now in Paris."

L. "If they are suppressed, then your com-"plaints are answered. But have you any objection "against the Louvain translation now printed and "sold at Paris, with the approbation of the doctors "and divines there?"

G. "Yes, my Lord: here is one in my hand, "bought in Rue St. Jacques in Paris, where they are "printed with the Approbations before them, in the "year 1701. And in this translation there are many "mis-translations. I will show your Lordship one: "it is said, Acts xiii. 2, 'As they ministered to the "Lord.' The Vulgar Latin translation has it in the "same words, *Ministrantibus illis Domino.* But

* Probably alluding to Bishop Kidder's "Reflections."

" this French translation is in these words, *Or comme* " *ils offroient au Seigneur le Sacrifice de la Messe:* " When they had offered to the Lord the Sacrifice of " the Mass."

L. " I suppose they took that to be the meaning " of the words."

G. " Your Lordship may suppose so. But, my " Lord, what the import of the words is, or what " consequences may be drawn from them, is what we " call exposition or commenting upon the text: but " to alter the words of the text is of another nature, " it is false translation, and not an interpretation; " and comes under that terrible curse pronounced " Rev. xxii. 18, 19, against those who add to, detract " from, or pervert the words of Holy Scripture."

R. Manning, a Roman Catholic, who professed to answer Lesley's statements, " word by word," attempts to evade the charge of falsification of Acts xiii. 2, in this Testament; coolly saying, " I think it " very probable that it was merely a mistake of the " printer that these words 'of the Mass' were not set " in a different character. And if this be the case " (as I am sure you cannot prove the contrary), " then the translator is blameless, and your objection " frivolous." [The celebrated answer to the Rev. C. Lesley's " Case Stated," by R. Manning, &c. 8vo. Dublin, 1839. P. 164.]

Contents of the Table of Principal Matters in the New Testament of 1702.

It has been noted in previous pages, that the Testaments of 1647, 1662, and 1672, are furnished with a "Table of Principal Matters contained." This edition of 1702 has one also. I am unable to say whether it wholly agrees with the tables of the earlier ones, not having those books within my reach at present: but certainly it breathes their spirit; as the reader may see by the extracts which I think it right to subjoin for his information, and which comprise about one-half of the articles contained in it.

If he should think, that a mere *Index*, or Table of Matters, cannot be a thing of much importance for the inculcating of any peculiar doctrines; and that few persons would be likely to look into it for that purpose: he may be reminded that the Authorities of the Church of Rome in the sixteenth and seventeenth centuries held a very different opinion. The Censors, who compiled the *Index Expurgatorius* of Madrid, printed in 1571, 1612, 1614, 1619, 1627, were so afraid lest the favourite doctrine of *Saint-worship* might be discountenanced by any expression occurring even in an *Index* to the works of such renowned Doctors as *Athanasius* and *Augustin*, that they ordered the articles, "Adorari solius Dei est,"— "Solus Deus adorandus," — "Creaturæ adorandæ "non sunt," — "Sancti honorandi non adorandi,"

and many others of the same import, to be expunged from the indexes to the works of both those Fathers. I am indebted to Lesley ["Case Stated," sect. 33], for calling my attention to this fact. Those same Spanish and Belgian ecclesiastics, after largely expurgating the Latin Bible of Vatablus, printed at Paris by Robert Stephens in 1545, finish their censure by utterly condemning the entire Index of that edition. "*Index etiam totus eorundem Bibliorum "prorsus repellatur.*" The same anathema is pronounced in the *Index librorum prohibitorum* of Philip II. of Spain (12mo. 1570), against the indexes of the following Latin Bibles: Paris, by R. Stephens, 1532, 1540; Lyons, 1536, 1537, 1541 (two editions), 1544; Antwerp, 1534, 1538, 1540, 1541, 1542; Basle, 1544. So much heretical venom was supposed to lurk in the Index to an edition of the Holy Scriptures, if it was put forth by a Protestant, or a suspected editor or even printer.

Extracts, &c.

Adoration paid to wood, to men, and to Angels. Heb. xi. 21. Acts x. 25. Apoc. xix. 10; xxii. 9.

Angels know the affairs of this world, even in particulars. Matt. xxiv. 31, &c.

Every person has his Guardian Angel. Matt. xviii. 10. Each church has its own Angel. Apoc. i. 20. Angels were adored.

Apostles. The Apostles were without wives; and if any one of them had one, he quitted her as soon as he was made an Apostle. Matt. xix. 27–29. 1 Cor. vii. 7.

They are Judges of all nations. But, they do not judge without knowing.

They celebrated the Mass. Acts xiii. 2.

They were accompanied by women; not that they were married to them, but they were sisters who helped them with their goods, and assisted them in the preaching of the Gospel. 1 Cor. ix. 5.

Altar. Christians have seen one, on which there is meat which is eaten. Heb. xiii. 10.* There are also men in the Christian church destined to serve at the *Altar.* 1 Cor. ix. 13. Offerings also are made before the *Altar.* Matt. v. 23.

Babylon. The great estimation in which we ought to hold the church of Babylon. 1 Pet. v. 13.

Benediction. By it bread was multiplied (Mark, vi. 41) and was changed to the body of Jesus Christ. Matt. xxvi. 26.

Ceremonies observed, in blessing (Mark vi. 34), in praying. 1 Tim. ii. 8, &c.

Celibacy and Chastity advised, and preferred to marriage. 1 Cor. vii. 25. Matt. ix. 12. Apoc. xiv. 4.

Christ instituted the holy Sacrament of the Eucharist, in which He wills us to take His body and eat it. Matt. xxvi. 26.

He also instituted the sacrifice of the Mass. 1 Cor. xv. 44. Luke xxii. 19. For the Mass is the representation of the sacrifice which was made on the cross, where the body of Jesus Christ upon His death was separated from His blood. And in the Mass the same body is under the species of bread as separated from His blood, a thing which never can be better represented than by itself. The Apostles celebrated the Mass. Acts xiii. 3.

Confession of sins ought to be made to the Pastor (Mark i. 5, &c.), because it is he who has the power to pardon. John xxvi. 23, &c.

Communion was given in one kind to the faithful, by the Apostles (Acts x. 41; xx. 7), and also by Jesus Christ. Luke xxiv. 30.

* I am not sure that I translate properly the words "Les Chretiens en ont vû, sur lequel il y a une viande qu'on mange."

Deaconesses. If one of them marries, she is damned. 1 Tim. v. 11, 12.

Holy Scripture is clear and easy in some places (Matt. xxvi. 26. John xx. 23. James v. 14), but it is obscure in others (2 Pet. iii. 6). It does not belong to private individuals to interpret it (2 Pet. i. 20), but to the Church, to which God wills us to listen (Matt. viii. 17). Several parts of Scripture are lost, as the Gospel of St. Paul. 2 Tim. ii. 8. 1 Cor. v. 9. Col. iv. 18. Eph. iii. 3.

Bishops cannot marry: but if they have married, it must be only once. 1 Tim. iii. 21.

Faith. The faith and the church of Rome recommended by the Apostle. Rom. i. 8. 1 Tim. iv. 1. 1 Pet. ii. 23.

Heretics will be damned (Gal. v. 20). We must not communicate with them. Titus iii. 10. 2 Thess. iii. 14.

Hermitages are the abodes of Saints. Luke iii. 2; v. 16.

Fasting. We ought to fast often (Matt. vi. 16, &c.), for fasting has great virtue and merit (Matt. xvii. 21; vi. 18). We fast on Fridays and in Lent, because the Bridegroom, that is Jesus, was taken away. Luke v. 35.

Indulgence. God uses indulgence (Matt. xi. 22-24, 29). And He wills His Church to use it. Matt. xviii. 18, 22; vi. 12. 2 Cor. ii. 10. John xx. 23.

Mary. The honour of Mary the mother of Jesus would not have been in safety (*à couvert*) if she had only been affianced to Joseph. She was both his spouse and his wife. Matt. i. 18, 19; ii. 24. Luke i. 27.

She had made a vow of Virginity (Luke i. 34). She never committed any sin, otherwise she would not be full of grace. Luke i. 28.

Marriage is a Sacrament. Eph. v. 32.

Merit. We merit in God's sight by patience (1 Thess. iv. 5), and by good works. Heb. xiii. 16.

Good works. We are justified by them (Rom. ii. 13. James ii. 24, 25). We are also saved by them (Matt. xxv. 34–40). Also, we are damned for not having done them. Matt. xxv. 41.

Pilgrims, and *Pilgrimage*, are approved by God, and authorised in Scripture. Those who do them good shall be saved, and those who do them no good shall be damned. Mark xxv. 35. 3 John 5. Matt. xxvii. 3. Acts viii. 27, &c.

Peter was not the first who knew Jesus Christ, but he was made the first, that is, the greatest (Matt. x. 2. Luke xxii. 24–26). Christ has built His church on Peter (Matt. xvi. 18). Peter has power to feed the lambs and the sheep; that is, the faithful, and their pastors (John xxi. 5). He was at Rome (1 Pet. v. 15), for the church of Babylon, of which he speaks, is at Rome. Peter cares for us, even after his death. 2 Pet. i. 15.

Priests. When Priests are ordained, the church keeps a fast (Acts xiv. 23). He who has married twice is not to be ordained a priest (Titus i. 6). If a priest marries it is to his damnation, because he casts off his faith. 1 Tim. v. 12.

Purgatory. For it are quoted, Matt. v. 25; xii. 33. Luke xii. 58, 59. 1 Cor. iii. 16. Philip. ii. 10. 2 Tim. i. 18. 1 John v. 16. Jude 22. Acts ix. 40. Apoc. v. 2; xiii. 2. Mark xii. 43. John x. 22.

Prayer. There are certain hours appointed for prayer; as that of Nones, Acts iii. 1, and x. 3, and that of Sexts, Acts x. 7.

Processions. See John xii. 13. Heb. xi. 30.

Relics of Saints are to be kept and venerated, since God works many miracles by them. Matt. ix. 20; xiv. 36. Acts xix. 12; v. 15.

Saints pray for us (Apoc. v. 8; viii. 3). It is lawful to pray to the *Saints* who are living in heaven, because it is lawful to pray to the Saints who are living on earth (Rom. xv. 30. Coloss. iv. 3, &c). The Saints are not dead, but living. Matt. xxii. 30-32. John xvii. 24.

The Saints are as the Angels of God; therefore they have knowledge. Matt. xxii. 30, &c.

They ought to serve us for examples, and be our *Patrons*. 2 Thess. iii. 7–9. 1 Tim. i. 16. Titus ii. 7. James v. 10.

Tradition. We ought to keep the Apostolic Traditions. 2 Thess. ii. 14, &c.

We must not converse with those who reject the traditions. 2 Thess. iii. 6–14.

Translation of holy bodies. Acts vii. 16. Heb. xi. 22.

Vows. He who breaks a vow will be damned (1 Tim. v. 12) unless he does penance.

Alas! alas! are these some of the *principal matters* contained in the New Testament of our blessed Lord and Saviour Jesus? Nay; are many of them to be found in it at all? I am afraid to characterise them as they deserve; and therefore will say no more on this head, but will now submit to the reader the *Marginal Notes*, with which this Testament of 1702 is furnished.

Marginal Notes of the New Testament, 1702.

Texts.		*Notes.*
	St. Matthew.	St. Matthew.
i. 6.	of Uriah.	Or, the wife of Uriah.
iii. 6.	confessing.	Confession of sins.
v. 23.	the altar.	There is an Altar in the Church of Jesus Christ.
25.	prison.	Prison, or Purgatory.
vi. 6.	will reward thee.	Merit.
11.	more than substantial.	Or supersubstantial.
ix. 20.		The virtue of Relics.
x. 2.	the first Peter.	Primacy.
5.	go ye out.	Mission.
xii. 27.	If I cast out devils.	Exorcism.
32.	in that which is to come.	That is to say, in Purgatory.
40.	in the whale's belly.	That is to say, in Limbo.
50.	shall do the will.	We are able to do the will of God.
xvi. 18.	On this rock.	The Primacy.
„	The gates of hell.	The Church cannot fail.
19.	thou shalt loose.	The absolution of sins.
27.	He shall render.	Merit.
xviii. 19.	I say unto you.	Absolution of sins.
xix. 5.	shall be one flesh.	Marriage indissoluble.
12.	have made themselves eunuchs	Celibacy.
21.	if thou would'st be perfect.	Evangelical counsels.

Texts.		*Notes.*
	St. Matthew.	St. Matthew.
xxi. 9.	who went before, &c.	Procession.
xxii. 30.	are as the Angels.	The saints are in heaven as the Angels.
xxv. 21.	Well done.	Merit.
35.	Ye gave me meat.	Heaven given for good works.
42.	Ye gave me no meat.	Hell is for those who do not do good works.
xxvi. 16.	This is my body.	The reality of the body of Jesus Christ in the holy Sacrament.
17.	Drink ye all.	all Twelve.
xxviii. 19.	baptizing them.	Baptism necessary.
	St. Mark.	St. Mark.
i. 4.	baptism of Repentance.	Confession of sins.
6.	John was clothed, &c.	Austere life.
19.	James of Zebedee.	the son.
35.	into a desert place.	Solitude.
ii. 7.	he blasphemeth.	The blaspheming Jews speak.
iii. 14.	send them forth.	Mission.
35.	shall do the will of God.	To do the will of God.
iv. 33.	by many like parables.	The manner of Jesus Christ's preaching.
v. 27.	touched the hem of his garment.	The virtue of Relics.
vi. 8.	to carry nothing.	Poverty.
20.	a just man.	There are just persons.
45.	He constrained his disciples.	care for Retreat.
56.	touched the hem of his garment.	The virtue of Relics.
vii. 33.	and touched his tongue.	Ceremonies.
ix. 40.	one of these little ones.	Merit.
x. 11.	shall leave his wife.	Marriage cannot be dissolved.
16.	He blessed them.	Benediction.
21.	go and sell all.	Evangelical counsels.
xi. 9.	those who went before.	Procession.
xii. 41.	the people cast money.	Offerings.
xiv. 15.	a room furnished.	Ornaments.
22.	This is my body.	The body and blood of Jesus Christ in the holy Sacrament.
23.	they all drank of it.	All Twelve.
35.	fell on the ground.	To prostrate ourselves when praying.
xv. 33.	the sixth hour.	at mid-day.
„	the ninth hour.	at three in the afternoon.
xvi. 20.	with signs following.	Miracles.
	St. Luke.	St. Luke.
i. 3.		St. Luke wrote by order.
9.	to burn incense.	Incense.

	Texts.	*Notes.*
	St. Luke.	St. Luke.
i. 10.	the time of incense.	Incensing.
15.	drink neither wine.	Abstinence.
80.	was in the deserts.	Hermitages and Deserts.
ii. 25.	was just.	There are just persons.
34.	Simeon blessed them.	Benediction.
37.	with fastings and prayers.	Anna fasts and prays continually.
42.	the custom of the Feasts.	There are Feasts at which Jesus Christ is found.
iii. 8.	fruits meet for repentance.	Good works.
9.	bringeth not forth good fruit.	Faith alone is not sufficient for salvation.
11.	let him give, &c.	Good works are necessary.
22.	like a dove.	The Image of the Holy Spirit.
iv. 1.	for forty days.	The Fast of forty days.
19.		Merit.
40.	laid His hands.	Imposition of hands.
v. 16.	He withdrew himself.	Retreat.
21.	Who can forgive sins?	It is the blaspheming Jews who say so.
vi. 14.		Peter is the first.
35.	you shall be the children.	Good works rewarded.
viii. 44.	touched the border.	The virtue of Relics.
ix. 10.	went aside privately.	Retreat of the Apostles.
20.		The confession of Peter.
xi. 19.	If I cast out devils.	Tradition. Exorcism.
42.		Almsgiving cleanses.
xii. 56.	discern the time.	of which I speak.
xiv. 14.		Merit.
xv. 10.	there is joy among the Angels.	The Saints of heaven know what is passing here below.
xvi. 15.	Abraham said to him.	The Saints understand.
xviii. 22.	Sell all, &c.	Evangelical counsels.
xxi. 1.		Offerings.
xxii. 12.	furnished.	Ornaments of the Church.
19.		The Mass instituted by Jesus Christ. He commands the Apostles to offer it.
xxiii. 50.	a just man.	There are just persons.
54.	Parasceue.	the Preparation.
xxiv. 35.	by the breaking of bread.	Communion under one species.
50.	He blessed them.	Benedictions.
	St. John.	St. John.
iii. 3.	Except a man be born again.	There is no salvation without baptism.
iv. 6.	the sixth hour.	noon.
45.	on the Feast-day.	Honour the Festivals.
v. 1.	a feast of the Jews.	There are Festivals.
2, 3.		Tradition.

	Texts.	*Notes.*
	St. John.	St. John.
v. 29.	to be judged.	that is, to be condemned to eternal death.
vi. 52.	shall eat of this bread.	Jesus Christ promises a bread which is His own flesh.
58.	He who eateth me shall live because of me.	Jesus Christ wills that we should eat him.
64.	the flesh profiteth nothing.	The flesh separated from the Spirit.
vii. 2.	a feast of the Jews.	the Feast of Tabernacles.
3.	His brethren.	His cousins.
10.	went He up.	Jesus Christ attends the Feasts.
37.	last day of the Feast.	Feast of many days.
52.	Search in the Scriptures.	The Jews make bad use of the Scripture.
x. 22.	Feast of the Dedication.	Feast of the Dedication.
xi. 18.	fifteen furlongs.	One League.
xii. 13 & 19.	went before.	Procession.
xiv. 16.	to remain with you for ever.	Infallibility of the Church.
xxi. 25.	if they should be written.	All is not written.
	Acts.	Acts.
i. 20.	his bishopric.	The Episcopate.
ii. 38.	remission of your sins.	Baptism remits sins.
41.	three thousand souls were added.	that is, to the Religion of Jesus Christ.
42.	in breaking of bread.	Communion under one kind.
iii. 1.	the hour of prayer.	Canonical hours.
6.	in the name of Jesus.	Power of the name of Jesus.
v. 15.	heal them of their diseases.	Virtue of Relics.
viii. 17.	laid their hands on them.	The Sacrament of Confirmation.
27.	to worship at Jerusalem.	Pilgrimage to Jerusalem.
36.	what hindereth me to be baptized?	Baptism out of the Temple.
38.	he baptized him.	Baptism by a Deacon.
x. 3–30.	the ninth hour.	the hour of Nones.
9.	the sixth hour.	the canonical hour of Sexts.
xii. 15.	it is his Angel.	the Guardian Angel.
xiii. 2.	the Sacrifice of the Mass.	the holy Mass.
xiv. 22.	had ordained Priests.	Ordination of Priests.
xv. 20.	abstain . . . from blood.	Abstinence from blood.
24.	have gone without orders.	Mission necessary.
xvii. 25.	at midnight, &c.	Night prayer.
xviii. 18.	had made a vow.	to make a vow.
xix. 6.	laid his hands on them.	Confirmation.
12.	handkerchiefs and aprons.	the virtue of Relics.
18.	declared their sins.	the Confession of sins.
xx. 4.	Sopater of Pyrrhus.	son [of Pyrrhus].
7.	to break bread.	Communion under one kind.

Texts.	*Notes.*
ACTS.	ACTS.
xx. 16. that he might keep Pentecost.	Paul anxious to be present at the Feast.
28. to establish bishops.	There are Bishops in the Church of Jesus Christ.
xxi. 23. who have made a vow.	To make a vow.
xxiv. 16. a clean conscience.	There are in this world men who are pure before God.
17. vows.	Vow.
ROMANS.	ROMANS.
i. 8. your faith is preached.	The Roman Church is Catholic.
ii. 6. will render to every one, &c.	The merit of good works.
vi. 6. the body of sin.	The guilt of sin taken away.
ix. 32. not of faith.	Of Faith.
xi. 6. not by works.	of the Law.
I. CORINTHIANS.	I. CORINTHIANS.
iii. 15. through the fire.	Purgatory.
v. 8. Azymes.	Unleavened bread.
vii. 38. does better.	Virginity preferable to Marriage.
ix. 27. I chastise my body.	by abstinences and austerities.
xi. 24. This is my body.	The reality of the body of Jesus Christ in the Holy Sacrament.
26. you eat this bread.	living [bread].
27. or drink this cup.	Communion under one kind.
34. will I set in order.	Tradition.
xv. 8. He appeared to me.	Jesus Christ is in heaven and upon the earth.
II. CORINTHIANS.	II. CORINTHIANS.
ii. 10. to whom I have forgiven.	Indulgence.
v. 3. clothed upon.	with good works.
vi. 6. in courage.	of our duties.
GALATIANS.	GALATIANS.
v. 6. Faith which worketh.	Faith alone is not sufficient.
vi. 11. the letters which I have written to you.	Epistles of St. Paul lost.
EPHESIANS.	EPHESIANS.
ii. 10. to do good works.	Good works.
v. 25–27.	The Church infallible.
32. This sacrament is great.	Marriage is a great Sacrament.
PHILIPPIANS.	PHILIPPIANS.
i. 4. interceding for you.	Intercession of the Saints.
ii. 10. and under the earth.	There are some under the earth who honour the name of Jesus.

Texts.		*Notes.*
	COLOSSIANS.	COLOSSIANS.
i. 3.	praying always for you.	Prayers of the Saints.
iv. 16.	Epistle from Laodicæa.	a lost Epistle.
	II. THESSALONIANS.	II. THESSALONIANS.
i. 5.	That ye may be counted worthy.	Merit.
ii. 14.	the traditions.	The Traditions and the unwritten Word of God.
iii. 6.	the traditions.	Tradition.
	I. TIMOTHY.	I. TIMOTHY.
i. 19.	made shipwreck of the faith.	Faith may be lost.
ii. 10.	with good works.	Good works.
iii. 2.	a Bishop must be blameless.	There are Bishops in the Church of Jesus Christ.
iii. 16.	Church of the living God.	The Church infallible.
iv. 1.	depart from the faith.	The Faith may be lost.
14.	Neglect not the grace that is in thee.	The Sacrament of Orders, which confers grace.
v. 11.	they wish to marry.	Vow of Celibacy.
17.	Let the Priests.	There are Priests in the Church of Jesus Christ.
22.	to lay hands.	The Sacrament of Orders.
vi. 10 & 22.	have quitted the faith.	Faith may be lost.
	II. TIMOTHY.	II. TIMOTHY.
i. 3.	God, whom I serve.	The commands of God possible.
6.	stir up the grace of God.	Sacrament of Orders.
13.	words which thou hast heard of me.	Tradition.
ii. 2.	which thou hast heard.	Tradition.
iii.	things which thou hast learned.	Tradition.
iv. 8.	a crown, &c.	Merit of Good Works.
	TITUS.	TITUS.
i. 4.	establish priests.	Establishment of Priests.
7.	a Bishop.	There are Bishops.
	HEBREWS.	HEBREWS.
i. 14.	ministering Spirits.	Guardian Angels.
ix. 5.	Cherubim.	The use of Images in the Old Testament.
22.	there is no remission.	of legal pollutions.
xiii. 10.	We have an Altar.	There is an Altar in the Church of Jesus Christ.
16.	with such sacrifices.	Merit.
	JAMES.	JAMES.
i. 15.	shall be blessed in his deed.	Merit of Works.
ii. 14.	can Faith save him?	We cannot be saved by Faith only.

Texts.		*Notes.*
	ST. JAMES.	ST. JAMES.
ii. 17.	Faith, if it have no works.	Good works necessary with Faith.
24.	not by Faith only.	Man cannot be justified by Faith alone.
26.	Faith without works.	Faith is dead without works.
v. 14.	anointing with oil.	The Sacrament of Extreme Unction.
	I. PETER.	I. PETER.
i. 17.	with fear, &c.	To make our Salvation with Fear.
	II. PETER.	II. PETER.
i. 10.	make sure your calling and election.	Good works necessary to make our election certain.
15.	I will take care, &c.	The departed Saints have care of us.
20.	is of private interpretation.	The interpretation of Scripture belongs to the Church.
	I. JOHN.	I. JOHN.
i. 7.	cleanseth from all sin.	By means of the Sacraments.
iii. 22.	keep the commandments.	The Commandments of God are possible.
v. 16.	a sin unto death.	Sin which is not mortal.
	II. JOHN.	II. JOHN.
8.	a full recompense.	Merit of Good Works.
	III. JOHN.	III. JOHN.
5.	strangers.	Do good to Pilgrims.
	APOCALYPSE.	APOCALYPSE.
ii. 23.	according to his works.	Merit of Works.
v. 8.	prayers of the Saints.	Prayers of departed Saints.
viii. 3.	prayers of all the Saints.	Prayers of the Saints.
xx. 12.	according to their works.	They are judged according to their works.

I have given, above, the whole of the Marginal Notes of the Testament of 1702, lest it might be said that I had made an unfair selection.

And now, what do they amount to? As explanations of difficult passages, they are almost useless; as expositions of Christian Doctrine, they are worse than useless. For they do not contain

one word upon those great fundamental truths of the Gospel—the Trinity, the Incarnation, the Atonement, the Saviour's wondrous love to sinners, &c., but are full, even to satiety, upon some favorite topics of the modern Church of Rome, such as Absolution, Confession, Penance, Purgatory, Limbo, Altars, the Mass, the virtue of Relics, Exorcism, Merits, Vows, Pilgrimages, Processions, Austerity, Abstinence, Solitude, Hermitages, Celibacy, Virginity, Retreats, Ceremonies, Benedictions, Church Ornaments, Canonical Hours, Sexts, Nones, Incense, Feasts, Fasts, Traditions, Images, Infallibility, Primacy of St. Peter, the "Sacraments" of Orders, of Confirmation, and Extreme Unction, Guardian Angels, Indulgences, Prayers of Saints, &c. &c.

May we not call this an ostentatious tithing of mint and cummin, but an omission of the weightier matters, "judgment, mercy, and faith?"

As a specimen of the unscrupulous way in which some of those doctrines are attempted to be deduced from the words of Scripture, I may mention that, from the fact of our Lord's disciples recognising Him after His resurrection by the "breaking of bread" (Luke xxiv. 35); and again, from the converts continuing "stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread" (Acts ii. 42), these Annotators have boldly ventured to infer and affirm "communion under one kind!"

What does it all really mean? Does it not seem as if the editors of this Testament were not half so anxious to make their readers good *Christians*, as to prevent them from becoming Protestants? Their

conduct recalls to my remembrance the circumstance, that when the Rhemish divines first published the New Testament in English [1582], they accompanied it with long and tedious notes, generally of a controversial character, and often couched in language of great bitterness against their opponents.

At a later period [1749] Dr. Challoner, one of their bishops, put forth a new translation; and, though he omitted many of the most violent of the Rhemish notes, he still retained many others strongly worded against Protestantism, from which he had been a convert. And when, in the year 1815, a *Roman Catholic Bible Society*, consisting of noblemen and gentlemen of high rank in England, published a new edition of his Testament, from which they purposely omitted "all such notes as are justly "offensive to the feelings of our Christian brethren," the narrow-minded Dr. Milner vilified their work, and did not scruple to say that the editors had left out "almost every note which was necessary for "rendering the Testament *safe* in the hands of the ignorant." [See this treated more at length in my "Rhemes and Doway," pp. 51, 102.]

What did Dr. Milner mean by that word? *Safe* against whom, or what? Surely, if such notes as those were necessary for enabling humble Christians to understand God's Holy Word, so as to learn from it the way of salvation, it had been the duty of the Apostles and Evangelists themselves to add those notes; and doubtless the Holy Ghost, who guided their pens, would have inspired them to affix the necessary safeguards.

CONCLUSION.

After a perusal of the remarks which have been made upon that translation of the New Testament which is the chief subject of the preceding pages, how many painful thoughts are likely to spring up in a serious and reflecting mind! How deep was the guilt of those in authority, who tried to impose that version on the people; and how gross the blindness and ignorance of those masses, who would accept it at their priests' hands as the genuine Word of God!

How thankful to Divine Providence ought the Protestants of this empire to be, that they are not bowed down under so heavy a yoke as then disgraced and desolated France. Happily, our minds are not fettered by such Ecclesiastical and Regal tyranny. All of us have free access to the written Oracles. We have full liberty of drawing for ourselves the living waters from the pure fountain-head; and in them to behold Jesus Christ set forth as our all-sufficient Guide, "the Way, the Truth, and the Life."

May we be wise enough to estimate these privileges at their just value; and to make that use of Holy Scripture, for which it was originally given, and has been miraculously preserved to these our days; a volume which is able to make us wise unto salvation through faith in Jesus Christ; and in whose pages we recognise the Saviour as ever present with His Church, and feel assured that He will continue to be with it always, even unto the end of the world.

Thurles, Ireland, Feb. 1863.

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